UTTARAKALAMRITA

॥ उत्तरकालामृतम् ॥

with an

English Translation

By the late

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and

**Translator ot "BRIHAT JATAKA", "JATAKAPARIJATA"
"PHALADEEPIKA "SRIPATIPADDHATI" etc.,**

Assisted by

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Third edition - Revised and enlarlged

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INTRODUCTION

The present work is one more addition to the existing literature pertaining to the great and celestial science of Astrology. Many ordinary incidents in life which we pass by and notice not, as well as the phenomena of nature, are easily explained with reference to Astrology. There have been indications of it in the works which I have previously translated, *viz.*, Brihat jataka, Jatakaparijata, Sripatipaddhati and Phaladeepika, works by the giants of Astrology. As an instance of the influence of the phenomena of nature on human life, reference may be made to the rainbow caused by the refraction of the Sun's rays through a watery prism consisting of particles of rain water. The rainbow is produced of a morning or of an evening, that is, when the Sun is at the Lagna or the Astha Lagna. Then, when the Sun is at the Lagna or the Rising Sign or the Ascendant, the seventh house is encircled by beautiful circles of the seven variegated colours on a watery plane. Even so, the Rising Sign is encircled hy circles of like nature, when the Sun is posited in the 7th house. The Lagna represents the native, while the seventh house denotes the partner of the native, The Life of the native will be happy, cordial and jovial if there be a sympathetic, loving and understanding support from the partner. The seven colours of the rainbow represents the seven planets who by various combinations produce the seven kinds of energy or seven modes of motion that are found common in the universe.

Uttarakalamrita, which is here translated, discloses a treasure-house of knowledge on Astrology so for unrevealed. This work is ascribed to Kalidasa of the court of Vikramasurya—itself a proper name suggesting Vikrama of the solar race, A part of the work is called कालिदासकृत (Kalidasa krita) and indeed Sri V. Suryanarayana Siddhantigaru, who has published the original work in Telugu characters, describes this as an astrological work of the Maha Kavi Kalidasa, giving a colophon at the end of each chapter in Telugu that this Uttarakalamritta was the work of Sri Kalidasa. It is not possible to say whether any Kalidasa was the author of this work. In any case, the author of this work, important as it in the field of astrology, ought not to be confused and mixed up or identified with the immortal poet of that name, as even the intrinsic evidence is against it.

The value of the work will be evident from the information available in it with reference to the (1) three births—past, present and future,—with detailed references concerning longevity; (2) special kinds of Rajayogas and their Bhangas भङ्गः (3) solar year and its delineation: effects of the Varshika Dasas of the several planets; (4) importance attached to Rahu and Ketu (5) निमित्त (Nimitta) or Muhurta for the inauguration of post, &c., enterprise or a ceremonial—Cf. Khanda VIII.

A New idea is developed in the commentaries on this work: that of depicting the parts played by Jupiter and Saturn as co-workers. Varahamihira in his Brihat Jataka has described the owners of the 12 signs in the following manner:

क्षितिजसितज्ञचन्द्ररविसौम्यसितावनिजाः ।
सुरगुरुमन्दसौरिगुरवश्च गृहांशकपाः ॥

The first पाद (Pada) mentions the owners of the first eight signs while a separate पाद (Pada) has been allotted to mention the lords of the remaining four signs. The idea contained here is to show the line of demarcation between the first eight signs and the last four signs. The first eight signs signify all aspects of the native from birth to death *i.e.*, material ones. The last four denote the following qualities, *viz.*, Dharma (धर्म), Tapas (तपस्), Fame, Gain and Moksha (मोक्ष). In fact, these four signs represent Dharma (धर्म), Arttha (अर्थ) Kama (काम) and Maksha (मोक्ष). Here Arttha and Kama should not be taken in the material sense. They play their part only so for as they help the native to attain salvation. Now the last four signs are owned by Jupiter and Saturn and these two are therefore classed as philosophical planets. The eighth Sloka in the same Adhyaya is a further support of the same idea :

क्रियतावुरुजितुमकुलीरलेयपाथोनझूककौर्प्याख्याः ।
तौक्षिक आकोकेरो हृद्रोगाश्चान्त्यभं चेत्थम् ॥

Jupiter is a planet who is supposed to represent the Brahmin class, while Saturn, the outcaste or Chandala (बृ· जा· 11—7; फ. दी. 11—24; जा. पा. 11—26) A mutual परिवर्तन (Parivartana—interchange), aspect or conjunction between these two planets will mean the establishment of a cordial relation between the Brahmin and the out-cast. This is a very necessay qualification for a true philosopher, In this connection, it will be apt to quote the following sloka :

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ भगवद्गीता V—18.

Viewing from another aspect, Jupiter is a planet representing happiness while Saturn represents misery

(बृ. जा. II—1, जा. पा. II—1, फ. दी. II—5, 7). Jupiter, denotes holy places, while Saturn stands for filth, etc. (फ. दी. II—16). A cordial relation between the two will naturally prove the existence of an impartial viewing of all things in the nature.

Again Jupiter is supposed to be the अमरगुरु (Amara-guru) or the preceptor of the Gods, and so, can be understood to represent नारायण (Narayana), that is, Vishnu. In every शैव (Saiva) temple in India, the idol of Saturn शनैश्चर (Saniswara) is inevitable. Therefore, it will not be a mistake if one were to conclude that Saturn represents हर (Hara). It is a well known statement in Hindu Philosophy that हर (Hara). the last of the Hindu Trinity, stands for Destruction, while हरि (Hari), the middle one, is for Proteetion. A mutual relationship between the two planets in a nativity will now mean that the native has got the capacity to understand that there is no distinction between हरि (Hari), and हर (Hara), which otherwise means that existence in, and exit from, the world are to be treated with the same amount of pleasure.

South Indians are only familiar with कालामृत (Kala-mrita) of about 30 verses, dealing with religious duties and rituals observed in Hindu-more strictly Brahmin—homes.

About 85 charts belonging to people of various ranks and ages have been introduced so as to be educative to the reader. Remarks concerning the various aspects of life have been freely made in appropriate places.

The second Kanda is published for the first time. Rahu and Mercury are identified with Urdu and Telugu respectively.

My thanks are due to (1) the authorities of the Government Oriental Mss. Library, Madras, for enabling me to obtain the manuscript relating to the second Kanda (2) Messrs: C. S. Venkatarama Sastri, B.SC., Chamarajpet; B. L. Narasimha Sastri, Astrologer. Bangalore City; H. R. Seshadri Iyer, M.A., Shankarpur and Vedamurti V. Padmanabhachariar of the Sri Chamarajendra Sanskrit College, Bangalore City, for their ungrudging help rendered in the preparation of this work. I may add the loving, unfailing and ungrudging service of my youngest son Chi: K. S. Krishnamurti, B.SC., (Hons.) which made this a work of pleasure for me.

Lastly, Mr. V. B. Srikantiah of Messrs: V. B. Soobaiah and Sons deserves my heartfelt thanks for the quickness and promptness with which he enabled me to get this work printed.

BASAVANGUDI,
24th Feb. 1939.

V. Subrahmanya Sastri.

Preface to the Second Edition

We have pleasure in placing this revised edition of the remarkable work, *viz.*, Uttarakalamrita, before the discerning public, whose increasing interest in the Science of Astrology enables the publication of rare works of this kind. Though many western scientists do admit the scientific nature of Astrology which is founded on the bedrock of the principles of Karma and reincarnation, still some of our own misguided brethren feel that Astrology cannot stand the test of modern science and that it is a mere superstition. It is common knowledge that the setting and rising of planets bring about

remarkable atmospheric changes or disturbances which in their turn influence the lives of beings on this earth. The intelligent are aware why the early morning is best suited for intellectual and spirittual activities. Scientists themselves assert that all the planets including the Earth are so many globes held in space by mutual attraction. Naturopathists also claim that the Sun's rays contain a number of healing properties.

Though the Moon is a child of Mother Earth, yet her influence on the mental frame of human beings is established by practical observations. This is in keeping with the Vedic Statement "चन्द्रमा मनसो जातः". The Moon was born of the mind of the Cosmic Spirit. That is why it influences the mind. The weak Moon afflicted by malefics invariably causes mental and cardiac troubles. Those that are experts in Yoga are of opinion that by the concentration of the mind on any object within or without, a person attains the qualities of that. Accordingly, it should be possible for man to receive the beneficent influences of the Planets or the Deities presiding over them by meditating on them in the proper manner. This is the rationale behind the propitiatory rites performed to appease the Planets. As people are advised to perform meritorious deeds live a virtuous life and entertain noble and pious thoughts, the charge that is levelled against this Science to the effect that it teaches fatalism reduces itself to an absurdity. We must however remember that Astrology does not compel you to act in a particular manner, but it simply indicates your tendencies. It is left to you to make use of them well or ill.

We are convinced more and more of the spuriousness of the authorship of this work; The second stanza

begining with कामेशस्य, etc,, indicates that the author was a follower of the Tantrik School. Though Kalidasa's name suggests that he was a devotee of the Divine Mother, still his name is not associated with the Tantra School—the genuineness of the authorship of the श्यामला-दण्डकम्—Syamaladandakam is greatly doubted: We are strongly of opinion that this work must have been written by a South Indian devotee of the Goddess who fathered it upon the Prince of Poets. Or it might be that some semi-scholar of the South filled up the gaps in a hopelessly unintelligible and corrupt work of some scholar who might have taken the pen-name of Kalidasa. This author uses the word पन्नीर-rose-water in verse No.3 on page 225. This is not a Sanskrit word but only a Dravidian one. This is an unmistakable proof of its South—Indian origin. Or this Khanda—प्रकीर्णखण्ड—must have been interpolated by a scholar of the South along with the verses of the Second Kanda that deal purely with rituals. Some of the Chakras mentioned in this chapter are very similar to those given in the नरपति-जयाचर्या.

This author has made use of the system of Jaimini, whose date cannot be fixed with certainty, regarding the पदचक्र Padachakra and कारकग्रह—Karakagraha, *i.e.*, the planet that has advanced most in a sign. He mentions also the उडुदशा—Udu Dasa system which the great Varahamihira does not. The आरूढ—Arudha or पदचक्र—Padachakra is very helpful in ascertaining the number of wives one may have and the children through them. The 7th section dealing with queries is very interesting and instructive.

The last verse of the work seems to be modelled on a similar verse in the Phaladeepika. In the last part of the Second Kanda details of the Lagnas and the relationship of the planets with them are discussed.

We have tried to reconstruct some of the missing words and lines in some verses. The language in many verses is awfully corrupt and ungrammatical.

We have translated in this edition the 76 verses which were left untranslated in the previous edition as they related to rituals and Dharma Sastra (धर्मशास्त्र) rather than to Astrology. Even this section will be of great use to many of our religiously-minded countrymen. This will also make the work complete in every respect. We should like to tell the readers in this connection that the work of translating this ritualistic portion whose readings and language are very bad and corrupt has been very laborious and taxing. We have still, made the verses—intelligible as far as possible. There is one verse atleast in this group, *viz.*, the 51st which is a *verbatum* quotation from the निर्णयसिन्धु Nirnaya Sindhu of कमलाकरभट्ट—Kamalakara Bhatta without acknowledgment.

The nephew of this कमलाकरभट्ट namely विश्वेश्वरभट्ट (son of दिनकरभट्ट) is reputed to have performed the coronation of Chatrapathi Sivaji in 1674 A. D. This is what the auther of निर्णयसिन्धु says—"सङ्क्रान्ति निर्णय उच्यते। तत्र पूर्वतोऽपि परतोऽपिसङ्क्रमात्पुण्यकालघटिकास्तु षोडश" इति सामान्यतः पुण्यकालः सर्वैरुक्तः। विशेषस्तूच्यते। अत्रमामका: सङ्क्रमश्लोकाः—"प्रागूर्ध्वा......"

This work belongs to the middle of the 17th century A. D. Hence. it may be safely asserted that the entire

work is a compilation by a modern astrologer. The above facts, however, do not preclude us from admiring the good points contained in this work.

We all know that Astrology is one of the Angas—limbs—of the Veda. As such it is one of our priceless ancient heritages, which it is our bounden duty to revive and cherish in the fittest manner, especially as we have now attained independence, both political and psychological. It is also the duty of the Government to recognise it and give due encouragement to it on proper scientific lines, so that, through proper research and study, it may guide people well, without falling into hands of quacks and mercenaries who have brought down its pristine glory. We hope all our Universities will also establish chairs for Astrology—cum—Astronomy. May this Science enable all human beings to lead a virituous and selfless life for the realisation of the Supreme Bliss !

We are indebted to *Sri V.B. Srikantaiya*, Proprietor of *Messrs : V. B. Soobbiah & Sons*, for the quick execu tion of this work.

Bangalore
Dated 9th March 1951

V. Subrahmanya Sastri
M. Ramakrishna Bhat

Preface to the Third Edition

I have great pleasure in placing before the astrologically minded public the third edition of this monumental work. The copies of the previous edition had been sold away long back. But due to various reasons the present edition could not be brought forth earlier, though there was very great demand for the book. For this inordinate delay, I crave the pardon of the public. The present edition has been completely revised corrected and enlarged and I have every hope that this edition will be received by the public with great enthusiasm and pleasure.

It is really high time that this Science gets back its propor place in the world. This Science is hailed as one of the best companian of Man in time of distress. For it is said :—

अर्थार्जने सहायः पुरुषाणाम् आपदर्णवे पोतः ।
यात्राकाले मन्त्री जातकमपहाय नास्त्यपरः ॥

Under the circumstances, I should feel greatly honoured, if this book were to serve as a guide to students of astrology.

My thanks are due in no small measure to the Proprietor of Sri Sadhana Press, Gandhinagar Bangalore-9, who has taken great pains and interest to bring about this edition within the minimum possible. interval.

Bangalore
1st January 1967

K. S. Krishnamurthy.

Copies of this book can be had of :—

K. S. KRISHNAMURTHY B.SC., (HONS.)
65, 3rd Cross Rord,
Basavangudi P. O.,
BANGALORE-4.

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द्वितीयकाण्डः

॥ श्रीगणेशाय नमः ॥

॥ उत्तरकालामृतम् ॥

UTTARAKALAMRITA

॥ प्रथमकाण्डः ॥

1. जन्मकाललक्षणखण्डः

श्रीमद्वक्त्रचतुष्टयाच्युतहरस्वर्णायकाद्यैः सुरैः
कार्यारम्भविधौ समर्चितपदद्वन्द्वं द्विपेन्द्राननम् ।
पाशाद्यायुधलड्डुकप्रविलसद्धस्तैश्चतुर्भिर्युत
श्रीमद्विक्रमसूर्यपालनपरं वन्दे भवानीसुतम् ॥ १ ॥

KANDA I.

SECTION 1.—Time of Birth, Planets, Bhavas, etc.

Sloka 1. I bow to the elephant-faced God, the son of the Goddess Bhavani, whose feet are adored at the commencement of every undertaking by Brahma, Vishnu, Hara, Indra and other Devas, and in whose four hands, the weapons पाश (Pasa) and the like, and a sweet cake are gleaming and who is intent on protecting the monarch, Sri Vikramaditya (one like the Sun in valour.)

कामेशस्य सुवामभागनिलयां भक्ताखिलेष्टार्थदां
शङ्खं चक्रमथाभयं च वरदं हस्तैर्दधानां शिवाम् ।
सिंहस्थां शशिखण्डमौलिलसितां देवीं त्रिनेत्रोज्ज्वलां
श्रीमद्विक्रमसूर्यपालनपरां वन्दे महाकालिकाम् ॥ २ ॥

Sloka 2. I bow to the benignant Goddess, Sri Maha Kali who has taken her abode in the beautiful leftside of the body of Lord Kamesa (Siva), who confers on her devotees all that they desire, who holds in her hands शंख (Sankha), चक्र (Chakra), the symbol of protection and granting boons, who is mounted on a lion, whose beauty is set off by the Moon-crested God, who is shining brilliantly with her three eyes and who takes a keen interest in the welfare and protection of king Vikramarka of the Solar race.

By the reference to king Vikramarka in the above two Slokas, it may be surmised that Kalidasa, the author of this work. was under the patronage of that King.

प्रागेवाद्यदले समस्तमुदितं संज्ञादिकं विस्तराद्
ज्ञेयं जातकपद्धतिं बुधमुदेऽथ प्राश्निकं च क्रमात् ।
स्पष्टं सूक्ष्मतरं त्रिकालफलदं शार्दूलवृत्तान्वितं
संपद्वश्यकरं प्रवच्मि बहुधा कालामृते तूत्तरे ॥ ३ ॥

Sloka 3. In the first half of this work, every thing has already been said in detail regarding definitions and the like, and the same may be conveniently perused. I now describe clearly and in detail in this latter half of Kalamrita (उत्तरकालामृतम्), for the delectation of the wise the treatment of horoscopes and the subject of queries, which

reveal their effects in the past, present and future, and which are capable of attracting wealth in multifarious ways, couched in verses of शार्दूलविक्रीडित (Sardulavikridita) metre.

The reference here by the author relates to the work—generally known in South India as Kalamrita. The book will have to be called in future as Purva Kalamrita to distinguish it from the present one. It contains seven Chapters or Bindus and consists of more than 320 Slokas, all in Sardula vikridita metre.

अथ जन्मकालादिसाधनविधिमाह—

नाड्याद्यो जनुषि स्फुटश्च समयः शङ्कोश्च यन्त्रादिभिः
साध्योऽहर्निशमत्र सायनरवेः स्यादिष्टकालादपि ।
खेटान् दृग्गणितैक्यजान् स्फुटतरान् राश्यादिकान् साधयेद्
भावान् सन्धियुतान् गुरोस्तु कृपया साह्लादचित्तः सुधीः ॥ ४ ॥

Sloka 4. The exact time of birth in terms of Ghatikas, etc, that have elapsed since Sunrise, and the gnomonic shadow indicated by the instrument and other appliances should first be ascertained; then the duration of day and night on the day of birth in question. From the correct position of the Sun with respect to the First Point of Aries the Lagna should be calculated. Next, should be ascertained through the Guru's blessing the exact positions of the several planets in the signs of the zodiac at the time as revealed by the 'Drik' (दृक्) system of calculations, then the Bhavas with their Sandhis. All these should be determined with a clear and cheerful mind by the intelligent astrologer.

अथ जन्मपत्रस्थपरोपदिष्टघटीस्पष्टीकरणमाह लग्नस्फुटं चाह—

नाड्यश्चैव विनाडिकाः कृत (4) गुणाः सूर्योदयान्नन्दहृ-
च्छिष्टं दस्रमघासुरात्रिनवके स्याज्जन्मभं दस्रतः ।
यद्वापीष्टघटिस्तदा विघटिकास्त्वात्त्वाश्वि (225) हृच्छेषतो
बाणेलाः(15)खगुणा (30) श्च बाणनिगमाः (45) षष्टिश्च (60)
बाणाद्रयः (75) ॥ ५ ॥

Sloka 5. Multiply the Ghatikas and Vighatikas that have elapsed since Sunrise by 4 and divide the product by 9. The remainder will represent the number of the asterism (of birth) reckoned from the groups of nine beginning with Aswini, Magha or Moola, as the case may be.

Suppose there was a birth at $53\frac{3}{4}$ Ghatikas after Sunrise on the night of Friday, the 23rd July 1875.

Then according to the method above enunciated, we have to multiply $53\frac{3}{4} \times 60$ by 4 and divide the product by 9; we get a remainder 8 which shows the star at the time to be Pushya, its Anujanma, Anuradha, or its Trijanma, Uttarabhadra. The natal star of the native was actually Uttarabhadra.

Or the ghatikas, etc, that have elapsed since Sunrise at the time of birth should be converted into Vighatikas and then divided by 225 (तत्त्व-Tatva = 25 and अश्विन् Aswin = 2). Divide the remainder into the following groups of Vighatikas as may be found possible: *viz*, 15—30—45—60—75.

According to this method, we have to multiply the $53\frac{3}{4}$ ghatikas by 60 to convert them to vighatikas, thus: $53\frac{3}{4} \times 60$ or 215×15. This has to be divided by 225. Thus $215 \times 15 \div 225 = 14\frac{1}{3}$. This falls within the 1st group of 15, which shows that the sex is male. Vide next Sloka.

शुद्धास्ता विघटीः क्रमान्नरवधूपुंस्त्र्यादिभेदः स्मृतो ।

मान्दिराशिनवांशयोर्जननमाचन्द्रर्क्षतो वा वदेत् ।
तत्तद्राशिवशाच्च सप्तमगृहात्तत्त्रिकोणाच्च वा
जन्म स्यान्नवमांशराशिपवशाद्वीर्याधिकात्तद्वदेत् ॥६॥

Sloka 6. These five groups represent, in their order male, female, male, female and male respectively.

i. e., any remainder from 0 to 15 will indicate the birth of a male; while that exceeding 15 and below 45, a female; any remainder above 45 and below 90 will denote a male; while that over 90 and below 150, a female. A remainder exceeding 150 and less than 225 will signify the native to be of the male sex.

Again, find out the Rasi and Navamsa occupied by Mandi (मान्दि) as well as the Moon. The Lagna of birth will correspond to the sign occupied by Mandi (मान्दि) or the Moon, which ever of them is stronger. Or, it may be the 7th, the 5th or the 9th from either of the above two signs. Should the Navamsa Rasis occupied by these two (*viz* Mandi and the Moon) be found to posses greater strength than their corresponding Rasis, the Lagna will correspond to any of the aforesaid houses reckoned from the stronger of the two Navamsa Rasis.

The method advocated above by the author to deduce the Lagna at birth through the position of Mandi or the Moon at the time of birth does not appear to agree with the one given by Mantreswara in his Phaladeepika Cf. Phaladeepika III—16. Mantreswara says "Note the Rasi occupied by Mandi at a birth and note also where the lord of that Rasi is posited. The Lagna at birth will be a position triangular to that of the aforesaid lord or one triangular to the Navamsa occupied by the owner of the sign representing the Navamsa occpied by Gulika. When the Moon is strong, the Lagna should be deduced similarly through the Moon alone instead of through Mandi." Mantreswara's view appears sounder.

पूर्वश्लोके मान्दिवशाल्लग्ननिश्चयमुक्तम् । तस्मादिदानीं मान्दिसाधनं गुलिकसाधनं चाह ।

चारुः खारि जटा वयो नट तनू रूनं द्युमानाहतं
खाङ्गाप्तं रविवासरादिघटिकास्तत्कालमे मन्दजः ।
रात्रेर्मानमहःप्रमाणमहिहृत्खण्डप्रमाणं भवे-
दर्काद्याशनिवासरान्तदिवसे वारेश्वरात् खण्डपाः ॥ ७ ॥

Sloka 7. The duration of the day in terms of Ghatikas multiplied by 26,.22, 18, 14, 10,6 and 2 respectively and divided by 30 will indicate (during the day) the time (in Ghatikas elapsed since Sunrise) of the exact position of मान्दि (Mandi, son of Saturn), in the seven week-days counted from Sunday onwards. The period of Day or Night when divided by 8 will indicate the length of a part presided over by each of the planets. In day time, the lords of the first seven parts are the seven planets reckoned from the lord of the week-day chosen in the order—Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn.

अन्त्यांशो हि निरीश्वरस्तु गुलिकः शन्यंशकस्तन्निशो
वारेशादिह पञ्चमादित अयं खण्डान्तभेंशे भवेत् ।
स्यातां मन्दसुतावुभावतिखलावित्येवमूचे मुनि-
र्माण्डव्यः किल यत्र तौ निवसतौ तत्रैव हानिप्रदौ ॥ ८ ॥

Sloka 8. The 8th or last portion is lordless. Saturn's portion in each day is called Gulika. In the night, the lords of the first seven portions or Muhurtas are the seven planets counted (in the same order as aforesaid) from the lord of the 5th week-day from the day chosen. Here again, Saturn's Muhurta is Gulika. His exact

position corresponds to the Lagna *at the very end of that Muhurta* These two sons of Saturn—Mandi and Gulika—are declared by sage Mandavya (माण्डव्य) as two villains and they cause a lot of injury to the house dwelt or tenanted by them.

The distinction between Mandi and Gulika should be carefully noted. Their exact positions on any week-day are not the same Take for instance a Saturday. Supposing that the length of the day to be 30 ghatikas, we have Mandi's position to correspond with the Lagna at 2 Ghatikas after Sunrise, while Gulika's position will correspond to the Lagna at 3¾ Ghatikas after Sunrise.

अथ जन्मलग्नवशात् सूतिकागृहदिङ्निर्णयमाह

कर्काजालिवणिग्घटेषु जननं चेत्प्राग्गृहे स्याच्छिशोः
सिंहे वा मकरेऽपि वा यदि भवेद्याम्ये वृषे पश्चिमे ।
कन्याचापनृयुग्झषेषु जननं चेत्स्यादुदीच्यां दिशी-
त्येवँ लग्नवांशयोर्बलवशात्तत्तद्गृहं त्वादिशेत् ॥ ९ ॥

Sloka 9. If at the birth of a child the Lagna be Kataka, Mesha, Vrischika Tula or Kumbha, the lying-in-chamber will be in the eastern portion of the house. If it be Simha or Makara, the chamber will be located in the southern portion of the house. If it be Vrishabha, the lying-in chamber will be in the western portion of the house, If the birth be in Kanya, Dhanus, Mithuna or Meena, the lying-in-chamber is in the north of the house. The place of birth of a child will usually be that corresponding to the Lagna or its Navamsa whichever of them is stronger *Cf.* बृहज्जातक. V—20; V—13.

अथ जन्मसमये पितृस्थितप्रदेशज्ञानमाह—मातुः प्रसवसुखाधिकं चाह ।

लग्नं शीतकरे न पश्यति चरे ग्रामान्तरे च स्थिरे

स्वग्रामे द्वितनूदये यदि तदा मार्गे पितुः स्यात् स्थितिः ।
अर्के भाग्यगतेऽथवाऽष्टमगते त्वेतद्भवेदन्यथा
चेन्नैवं सहिते खलैर्यदि विधौ मातुः प्रसूतिः श्रमात् ॥ १० ॥

Sloka 10, When the Moon does not aspect the Lagna the birth of the child will take place when the father is absent in another village, is in his village, or is on his way home, according as the Sun is in a moveable, immoveable or in a dual sign, and at the same time be also posited either in the 9th or the 8th house, and not otherwise. If the Moon be in conjunction with malefic planets, much distress has to be endured by the mother during the delivery. *Cf.* बृ. जा. V—1, 17.

अथ सूतिकागृहस्थमनुष्यज्ञानं दीपतैलवर्तिद्वारादिज्ञानं चाह

लग्नेन्द्वन्तरगाः प्रसूतिगृहगा बाह्ये तु बाह्यं गताः
चन्द्रात्तैलमथोदयादपि भवेद्वर्ती च दीपो रवेः ।
अर्कः शुक्रकुजागुमन्दशशिविज्जीवा दिगीशाः क्रमात्
केन्द्रस्थादिकवीर्यवत्खगदिशो द्वारं भवेदग्रतः ॥ ११ ॥

Sloka 11. The females attending on the woman in child bed are as many as there are planets between the rising sign and the Moon. Those that are without the lying-in-chamber will be denoted by the number of planets that are away from these two limits. The quantity of oil in the lamp will vary with the portion to be traversed by the Moon in the sign entered upon, while the wick has to be guessed from the Lagna, *i.e.,* will vary with the portion of the rising sign still below the horizon. The character of the lamp is to be guessed from the character of the sign occupied by

the Sun ; *i.e.*, whether the light is moveable, fixed or both, is to be declared from the nature of the Rasi in which the Sun is. The Sun, Venus, Mars, Rahu, Saturn, the Moon, Mercury and Jupiter are respectively the lords of the quarters—East, Southeast, South, Southwest, West, Northwest, North and Northeast. The door of the lying-in-chamber is to be guessed by means of the planets occupying the Kendra position, or rather by means of those that are possessed of strength ; *i.e.*, when more than one planet occupy the Kendra position, the door must be guessed by the strongest of them ; when there are no planets in the Kendras, find which of the Kendras is strongest, and the direction faced by the door is guessed accordingly.

Cf. बृ. जा. V.—18, 22.

2. बलसाधनखण्डः

सर्वे द्वादशराशयः समुदिता लग्नादिषट्कं तनो-
याम्याङ्गं च तनोः स्त्रियस्तदितरे षट्चोत्तराङ्गं भवेत् ।
लग्नं प्राणमयं शशिस्थभवनं देहस्तयोस्तत्फलं
भावाद्भावपतेश्च कारकवशात्तत्फलं योजयेत् ॥ १ ॥

Sec II. Calculation of the several kinds of strength, etc.

Sloka 1. All the twelve Rasis are ascending, each in its turn from (the nadir towards the Lagna or) the East. The six houses from the Lagna onwards, *viz.*, 1st, 2nd, 3rd, 4th, 5th, and 6th, constitute the right side of the native, while the other six denote his left side. These latter also denote the right portion of his partner. The Lagna is life or soul of the native, while the जन्मराशि

(Janma Rasi) or the sign occupied by the Moon denotes his देह (Deha) or body. All about these, (soul and body), should be predicted through these two significators (Lagna and the Moon). The effects of the several Bhavas have to be determined from the strength of the particular Bhavas, their lords and their Karakas.

Cf. बृ. जा. V—24

अथ ग्रहाणां बलसाधनोपयोगित्वेन मित्रशत्रूनाह—

चन्द्रेज्यावनिजा दिवाकरबुधौ सूर्येन्दुजीवास्ततः
शुक्रार्कौ रविचन्द्रभूमितनया ज्ञार्कौ ज्ञशुक्रौ क्रमात् ।
मित्राण्युष्णकरात्ततस्तु रिपवो मन्दासुरेज्यौ ततः
शून्यं ज्ञो विधुरेव भार्गवबुधावादित्य चन्द्रौ ततः ॥ २ ॥
सूर्यादित्रितयं क्रमाद्दिनकरादन्ये समाः स्युस्तत
स्तत्कालाच्च निसर्गतश्च खचराः कल्प्यास्त्वधीष्टादयः ।

Sloka 2—2½. The Moon, Jupiter and Mars are the friends of the Sun. The Sun and Mercury are the friends of the Moon. The friends of Mars are the Sun, the Moon and Jupiter. Venus and the Sun are the friends of Mercury. The friends of Jupiter are the Sun, the Moon and Mars. Mercury and Saturn are the friends of Venus. Saturn's friends are Venus and Merury. The Sun's enemies are Saturn and Venus. The Moon has no enemies Mars and Mercury have each got only one enemy, and they are Mercury and the Moon respectively. Venus and Mercury are the enemies of Jupiter. The enemies of Venus are the Sun and the Moon. The Sun, Moon and Mars are the enemies of Saturn. The rest are neutrals. From a consideration of the तात्कालिक (Tatkalika) friendship (friendliness obtaining for the

time being) between two planets and their निसर्ग (Nisarga) or natural friendship, one has to judge whether the two planets are exceedingly friendly or exceedingly inimical etc.

The reader is advised to refer Sloka 23 and the notes thereof under Adhyaya II of Manthreswara's Phaladeepika translated by the author.

अथ मेषादिराश्याधिपनिर्णयं वर्गविभागं चाह—

The determination of the lords of the signs and their Vargas.

भौमः शुक्रबुधेन्दुसूर्यशशिजाः शुक्रारजीवैनयो
मन्देज्याः क्रमशः क्रियादिगृहपाः स्यादाद्यवर्गो गृहम् ॥३॥
होरा तस्य दलं त्रिभागकमितं द्रेक्काणमित्यूचिरे
सप्तांशो नवमस्तथा रविलवास्त्रिंशांशको वर्गजाः ।

Slokas $2\frac{1}{2}$—$3\frac{1}{2}$. Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of the signs from Mesha onwards. Of the several kinds of divisions of the zodiac, the first is known as गृह (Griha) or राशि (Rasi). A half of a Rasi is termed होरा (Hora). A third portion of a Rasi is known as द्रेक्काण (Drekkana) or Decanate. There are also other kinds of sub-divisions, *viz.*, the सप्तांश (Saptamsa=$\frac{1}{7}$th portion of a Rasi) नवांश (Navamsa=$\frac{1}{9}$th portion of a Rasi) द्वादशांश (Dwadasamsa=$\frac{1}{12}$th portion of a Rasi) and त्रिंशांश (Trimsamsa=a degree or $\frac{1}{30}$th portion of a Rasi).

अथ ग्रहाणां बलसाधनस्यावश्यकत्वेन स्थानदिक्कालचेष्टानिसर्गदृक्संज्ञित षड्बलसाधनं स्थूलमार्गेण वक्तमिच्छन्नादौ तदुपयोगित्वेन स्वस्वमूलत्रिकोणोच्च-राशिज्ञानं तत्रस्थग्रहस्य बलपरिमाणं चाह—

Exaltation, Moolatrikona, etc., of the Planets.

सिंहोक्षाजवधूधनुर्धरघटा मूलत्रिकोणाभिधाः
कुंभश्च क्रमशो रवेः क्रियवृषौ नक्राङ्गनाकर्कटाः ॥४॥
मीनस्तौलिगृहं च तुङ्गभवनं तत्र स्थिते खेचरे
वीर्यं रूपमितं त्वथो त्रिचरणा मूलत्रिकोणे बलम् ।

स्वक्षेत्रेऽर्द्धबलं स्वमित्रभवने पादं त्वधीष्टेऽर्द्धयु-
क्शत्रावष्टिमतं तदर्द्धमधिशत्रावष्टमांशः समे ॥५॥

Slokas 3½—5. Simha, Vrishabha, Mesha, Kanya, Dhanus, Tula and Kumbha are the Moolatrikona signs of the planets commencing with the Sun. Me-ha, Vrishabha, Makara, Kanya, Karkataka Meena and Tula are the exaltation signs of the seven planets respectively from the Sun onwards When a planet is posited in his exaltation, he gets one full Rupa as his strength. The strength for a planet placed in his Moolatrikona house is ¾ths of a Rupa. For a planet occupying his own house, the strength is ½ a Rupa. In a friend's house, it is ¼th and ⅜ths when in the house of a dear friend. In an inimical house, the strength is $\frac{1}{16}$th. It is $\frac{1}{32}$ when in a sign owned by the planet's inveterate enemy. It is ⅛th of a Rupa in the house of a neutral.

Cf. श्रीपतिपद्धति III—2, 3.

वक्री स्वोच्चबलः सवक्रसहिते मध्यं बलं तुङ्गमे
वक्री नीचबलः स्वनीचभवने वक्रीबलं तुङ्गजम् ।
उच्चस्थेन युतोऽर्द्धवीर्यमिति चेन्नीचे तु शून्यं बलं
मित्रैः पापखगैः शुभे रिपुखगैर्युक्तोऽपि चार्द्धं बलम् ॥६॥

Sloka 6. When a planet is retrograde in his motion his strength is similar to that when in his exaltation. If a planet is conjoined with a retrograde planet, his strength is ½ a Rupa. If a planet be retrograde in his motion while in his exaltation house, he gets only his नीचबल (Neecha bala), *i. e.*. nothing. If a planet be retrograde while in his debilitation house (of 'Fall'), his strength is similar to that when in his exaltation. A planet in conjunction with another planet who is in exaltation gets ½ a Rupa.

When he is associated with another who is in his debilitation, he gets nothing. A planet if he be in conjunction with malefics who are his friends, or with benefics who happen to be his enemies, gets only $\frac{1}{2}$ a Rupa.

All this is new information not contained in Sripatipaddhati.

आशाग्न्यष्टकरास्तिथीषु मनखाः सूर्याल्लवास्तुङ्गजा-
स्तञ्ज्ञामित्रगृहे लवा अपि तथा वीर्यं त्विदं राशिजम् ।

Sloka $6\frac{1}{2}$. The highest exaltation points of the planets counted from the Sun are the 10th, the 3rd, the 28th, the 15th, the 5th, the 27th and the 20th degrees of the several signs (mentioned in Slokas $3\frac{1}{2}$–5 *supra*) their points of 'Fall' being the corresponding degrees in the 7th house from their exaltation ones. This strength of planets is called one that is derived from the Rasis.

Suppose in a nativity, Jupiter is in the 1st Navamsa of Meena, his exaltation Navamsa. He will not be entitled to get one Rupa as his strength under 'Navamsa' in the Saptavargajabala but he will be given only what is due to him as occupying a Navamsa belonging to the Moon according to the kind of relationship he holds with him in the particular nativity.

एवं राशिबलमुक्त्वा पूर्वोक्तसप्तवर्गीयहोरादिषड्वर्गविभागं तत्तदधिपतिं चाह–

Shadvargas and their lords.

अर्केन्द्वोर्विषमेऽन्यथा समगृहे होरेऽथ द्रेकाणके
लग्नेष्वङ्कगृहेश्वराश्चरगृहे भाग्येश्वरात्स्युः स्थिरे ॥ ७ ॥
पुत्रेशा च त एव तु द्वितनुभे सप्तांशकास्त्वोजभे
लग्नेशात्समभे तु सप्तमगृहाच्चाथो नवांशात्क्रमात् ।

Slokas $6\frac{1}{2}$-$7\frac{1}{2}$. In the case of an odd sign, the Horas or halves of a Rasi belong respectively to the

Sun and the Moon, and in an even sign, to the Moon and the Sun. The Drekkanas are owned by the lords of (*a*) the 1st, 5th and 9th with respect to that Rasi in the case of a moveable sign, (*b*) the 9th, 1st and 5th in the case of a fixed sign and (*c*) the 5th, 9th and 1st in the case of a dual sign. The owners of the Saptamsas or $\frac{1}{7}$th portions are, in the case of an odd sign, to be counted regularly from the lord thereof, while in the case of an even sign they are to be reckoned from the lord of the 7th onwards. Next, as to the order of the Navamsas :

There are 3 ways declared to find out the lords of the 3 decanates of each sign :

I. They are the lords of the 1st, 5th and 9th with respect to that Rasi.

II. They are the lords of :—

(i) the 1st, 5th and 9th in the case of a moveable sign ;
(ii) the 9th, 1st and 5th in the case of a fixed sign ;
(iii) the 5th, 9th and 1st in the case of a dual sign.

III. They are the lords of the 1st, 12th and 11th with respect to that sign.

Varahamihira recognises only the 1st of the above views.

The present author holds the second view.

Yavaneswara says that the 3rd method above cited should be followed only in (Prasna) or a query.

मेषे सिंहगृहे धनुष्यजनवांशस्त्वादिमस्तत्क्रमा-
न्मीनान्तं भवनाधिपाद्रविलवेशास्त्रिंशदंशास्त्वथो ॥८॥

बाणेष्वष्टनगेषवो विषमभे भौमार्किसूरीन्दुजाः
शुक्रो व्यत्ययतस्त एव समभे स्यात्सप्तवर्गस्त्वयम् ।

Slokas 7½—8½. The Navamsas of Mesha, Simha and Dhanus belong to the nine signs from Mesha on wards, and they continue till the end of Meena. The owners of the Dwadasamsas or $\frac{1}{12}$th portions of any sign are to be reckoned from the sign. The Trimsamsas or degrees *i. e.*, $\frac{1}{30}$th portions of a sign allotted in an odd sign to Mars, Saturn, Jupiter, Mercury and Venus are respectively 5, 5, 8, 7 and 5. In an even sign, Venus, Mercury, Jupiter, Saturn and Mars have 5, 7, 8, 5 and 5 degrees respectively. The above seven kinds of divisions constitute the Saptavargas. (See chart in the front page).

अथ सप्तवर्गमध्ये गृहबलं मार्गेणोक्तम्। इदानीमवशिष्टानां होरादिषण्णां बलपरिमाणमाह—

रूपाद्यं भवनोदितं शुभबलं प्राग्वद्विलिख्याथ त-
द्धोरादिष्वपि षट्सु तत्पतिवशाद्गेहोक्तवीर्यार्द्धकम् ॥९॥
संलिख्याथ समस्तवर्गजबलैक्यं सप्तवर्गोद्भवं
रूपाद्यं त्विदमेव वीर्यमुदितं खेटेषु सप्तस्वपि ।

Slokas 8½—9½. Enter against the Rasi column the stregth in terms of Rupas already obtained for the Rasi and write out against the other six Vargas commencing from Hora, a moiety of the strength fixed in the Rasi Varga for the planet owning the Varga in question. The sum-total of these seven kinds of strength constitute the **सप्तवर्गजबल** (Saptavargajabala) of the planet. This process should be gone through in the case of all the seven planets.

The table in the next page will be the Sapthavargajabala of the planets for the Horoscope taken as example in my edition of Sripati paddhati (pp 29-30) according to the method prescribed in this book.

	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	·375	·25	·375	·25	·75	·25	·125
Hora	·125	·125	·187	·187	·187	·187	·125
Drekkana	·187	·125	·375	·375	·187	·187	·375
Saptamsa	·187	·125	·375	·062	·375	·125	·125
Navamsa	·125	·125	·375	·062	·187	·187	·375
Dwadasamsa	·187	·125	·062	·375	·375	·125	·375
Trimsamsa	·375	·375	·187	·062	·187	·375	·125
Total	1·561	1·25	1·936	1·373	2·248	1·436	1·625

एवं ग्रहाणां स्थानबलोपयोगित्वेन प्रथमं सप्तवर्गजबलमुक्त्वा इदानीं स्थान बलभिन्नमुच्चबल केन्द्रफणफरापोक्लिमस्थितिबलं चाह—

The 1st Kendra is ब्रह्मकेन्द्र as per पुरुषसूक्त. Brahmins were born from the head of the Virat-purusha and Lagna represents the head. Hence the above statement. Further, Jupiter, a Brahmin, is strong in the 1st Kendra. Thirdly, the East is 1st Kendra, the Dik specified for a Brahmin. The 2nd Kendra (4th) is termed Stri Kendra or Vaisya Kendra, for, the two female planets—the Moon and Venus—are strong there. The 7th is the Asura-Kendra as (a) the Sun in the 7th is in Asura Sandhya, (b) Saturn has full Power in the 7th. It is also known as Chandala Kendra. (4) The 10th Kendra is the Pourusha Kendra or the Kshatriya Kendra.

नीचात्तुङ्गलवान्तमुच्चलवतो नीचांशपर्यन्तगा
येंशास्ते खगजेन्दु(180)भिः परिहृता रूपादिकं यत्फलम् ॥१०॥

आरोहे तु तदेव भूच्युतमिदं खेटेऽवरोहे भवे-
दौच्चं रूपदलांघ्रयो यदि खगे केन्द्रादिषु त्रिष्वपि ।

i *Slokas* 9½—10½. In the case of a planet approach-ng its exaltation, the उच्चबल (Uchchabala) or exaltation-strength in terms of a Rupa is represented by a fraction whose numerator is the number of degrees intervening between the planet's depression point and the planet's present position and whose denominator is 180°. The difference of this from unity will denote the planet's उच्चबल (uchchabala) when the planet is अवरोह (Avaroha) *i.e.*, when it has crossed the exaltation point and is proceeding towards its depression. When a planet occupies a Kendra a Panaphara, and an Apoklima house, its strength is 1, ½ and ¼ Rupa respectively. *Cf.* श्रीपतिपद्धति—III-2, 5.

अथ समविषमराश्यंश स्थितिबलम् द्रेकाणबलंचाह :—

युग्मर्क्षांशकयोः सितांबुधि भुवोः पादं बलं व्यत्यय
दन्योषां प्रथमे नृणां हि खगयोस्तत्क्लीबयोर्मध्यमे ॥ ११ ॥
अन्ते पादमितं वधूखचरयोर्द्रेकाणकेस्याद्बलम्
पञ्चानामपि योगतः समुदितं चाद्यं त्विदं स्थानजम् ।

Slokas 10½-11½ :—The Moon and Venus, when they are in an even sign or in an even navamsa, get ¼ Rupa as strength. It is otherwise in the ease of the other planets; *i.e.* The Sun, Mars, Jupiter, Saturn and Mercury get ¼ Rupa when they occupy odd sign or odd navamsa. When male, hermophrodite and female planets occupy respectively, the first, middle or the last portion of a Rasi, they get ¼ Rupa as their strength. The total of these five kinds of strength is termed the स्थानबल (Sthanabala) or positional strength of planets, the first of the Shadbalas or six major divisions of strength.

(*Vide* श्रीपतिपद्धति III—4)

अथ ग्रहाणां षड्बलभिन्नं द्वितीयमेकविधं दिग्बलमाह :—

ज्ञेज्यौ लग्नगतौ निशाकरभृगू बन्धौ स्मरेत्वर्कजो
भौमार्कौ दशमे तु दिग्बलमिदं प्रागादि दिक्षु स्मृतम् ॥१२॥
तत्तत्सप्तमगे खगेन किमपि त्रैराशिकादन्तरे
तत्तद्वीर्यफलं स्वदिक्षु खचरस्तादृग्विधं कारयेत् ।

Sloka 11½—12½. Mercury and Jupiter are strong in the Lagna or East. The Moon and Venus are powerful in the 4th or North; Saturn in the 7th or West; Mars and the Sun, in the 10th or South. The strength of these planets is zero or *nil* when they respectively occupy the 7th place from the above. But the Directional strength or दिग्बल (Digbala) in the intervening positions must be calculated by rule-of-three process. The planets produce effect commensurate with their respective Directional strength in their particular directions. *Cf.* श्री. प. III—6)

अथ षड्बलभेदं क्रमात्पक्षजाहोरात्रजनतोन्नतभववर्षेशादिबलाख्यं चतुर्विधं कालबलमाह—

शुक्ले यातदिनेषु सौम्यखचराः स्युर्वीर्यवन्तोऽशुभाः
शेषेषु द्विगुणं विधोरसितके चेदन्यथा पक्षजम् ॥ १३ ॥
मध्याह्ने रविरेव चास्तसमये मन्दो निशानायकः
प्राग्रात्रौ बलवान्निशार्द्धसमये शुक्रो निशान्ते कुजः ।
ज्ञः प्रातः सततं बली सुरगुरुस्त्वेतत्त्वहोरात्रजं
नाड्याद्यं द्विगुणं नतं खरसहृद्रूपाद्यमोजो भवेत् ॥ १४ ॥

Slokas 12½—14. In the bright half of a month, the पक्षबल (Pakshabala) of benefic planets corresponds to the

number of Tithis passed in the Paksha while that of the malefics, to the number of Tithis remaining to be passed or gone through. This process is reversed in the other or dark half of the month. The Pakshabala in the case of the Moon will be doubled. If a birth takes place in the middle portion of the day, the strength (of one Rupa) accrues to the Sun ; if it be in the last or third portion of the day, the strength goes to Saturn. The Moon gets it if the birth be in the first portion of the night. If the birth be in the middle portion of the night, the strength goes to Venus. If the birth takes place in the third or last portion of the night, Mars gets this strength. Mercury has it during the first portion of the day. Jupiter has this strength at all times. This is called the अहोरात्रज (Ahoratraja) or दिनरात्रित्रिभागबल (Dinaratribhagabala). The नत (Nata) in Ghatikas multiplied by 2 and divided by 60 will denote the नतबल (Natabala) in terms of a Rupa. (*Cf*. Sripatipaddhati III—9-14).

तद्रूपच्युतमुन्नतोत्थितबलं चन्द्रारमन्दा नते
सूर्यज्ञामरपूज्यदैत्यगुरवो वीर्यान्विताश्चोन्नते ।

Sloka 14½. The same subtracted from unity will be the strength resulting from the उन्नत (Unnata). The Moon, Mars and Saturn have the नतबल (Natabala), while the Sun, Mercury Jupiter and Venus have उन्नतबल (Unnatabala).

Cf. Sripatipaddhati III—10).

नाड्यः स्युर्नतसंज्ञका दिनदलान्निश्यर्द्धपर्यन्तगा-
स्तद्वद्रात्रिदलात्तदादिनदलं नाड्यादिकं चोन्नतम् ॥ १५ ॥
त्रिंशच्छुद्रनतोन्नते च भवतस्तेऽन्ये क्रमात्कालजे
वीर्ये यन्त्रलवादिकं च गदितं त्वाद्ये दले विस्तरात् ।

Slokas 14½—15½. The Ghatikas that intervene between mid-day and the Sun at a birth is termed नत (Nata), while उन्नत (Unnata) indicates similar interval in Ghatikas) between the Sun and midnight. These two intervals when divided by 30 express the नतोन्नतबल (Natonnatabala) of planets in terms of a Rupa, and form a sub-division of कालबल (Kalabala). The instruments such as (शंकु) Sanku and the like, required for finding out the time have been described in detail in the previous half of the work.

(*Vide* पूर्वकालामृते षष्ठबिन्दौ)

(*Cf.* Sripatipaddhati I—3, III—10).

वर्षेशश्च स मासपो दिनपतिस्तत्कालहोरेश्वरो
वीर्याढ्याश्चरणोत्तरं समयजं योगश्चतुर्णां बलम् ॥१६॥
स्वेष्टास्ता घटिकाः करैर्विनिहता बाणैरवाप्तागताः
वारेशाद्रविशुक्रविद्विधुशनीज्यारास्तु होराधिपाः ।

Slokas 15½—16½. The lord of the year, the lord of the month, the lord of the week-day and the lord of the होरा (Hora=hour) have respectively $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$ and 1 Rupa as strength when a birth has taken place under their sway. The sum of these four kinds of strength goes to swell the कालबल (Kalabala). To find the lord of the Hora at any given time multiply the Gkatikas that have elapsed since Sunrise by 2 and divide the product by 5. The quotient will reveal the number of Horas that have elapsed. The lord of the first Hora on any week-day will be the lord of the week-day itself; the lords of the 2nd and succeeding Horas have to be reckoned from that planet in the following order : the Sun, Venus, Mercury, the Moon, Saturn, Jupiter and Mars.

Cf. श्रीप. III—14).

याम्ये चन्द्रशनी बुधस्तु सततं शेषास्तु सौम्यायने
पूर्वोक्तैश्चलकेन्द्रजैरिह लवैर्वक्री यदि स्याद्बलम् ॥ १७ ॥
चेष्टाख्यं रुधिराद्द्वयोर्यदि युतिस्त्वेकांशके चैकभे
चोदग्याम्यगयोर्जयापविजयौ स्यादेत्र जेता बली ।

Sloka 16½—17½. The Moon and Saturn are strong in their Southern course. Mercury possesses strength always. The rest become strong in their Northern course. The strength accruing from this is known as अयनबल (Ayana Bala). The planets taken in regular order from Mars should be declared to be strong when in their retrograde motion, their चेष्टाबल (Cheshtabala) being calculated from the degrees in their respective Sighra Kendras already described (by others). When two planets are conjoined in such a way that they happen to be in the same house and their longitudes agree even to the degree and minute, they are said to be in war and that planet which is North of the other is declared to be the conqueror and gains the strength of the other in the South who is considered as vanquished.

अथ पञ्चममेकविधं दृग्बलसाधनमाह—
पूर्णं पश्यति भानुजस्त्रिदशमे चेत्पाददृष्ट्येतरे
जीवो धीनवमेऽर्द्धया तदितरे भौमश्चतुर्थेऽष्टमे ॥ १८ ॥
सर्वे पादविहीनयाखिलदृशा पश्यन्ति सर्वेऽस्तभं
वित्तायव्ययवैरिणो न ददृशुः खेटस्थितस्थानतः ।

Slokas 17½—18½. Saturn casts a full glance over the 3rd and 10th houses, while the other planets view the two houses only with a quarter glance. Jupiter aspects the 5th and 9th houses with a full eye, while

the rest see these houses with half a glance. Mars casts his full eye over the 4th and the 8th houses, while the other planets aspect them with ¾ aspect. All planets aspect the 7th with a full eye. Planets do not aspect the 2nd, the 11th the 12th and the 6th houses reckoned from the one occupied by them.

अथ दृष्टिस्फुटीकरणमाह—

द्रष्ट्रा शोधितदृश्यकेन्द्रभवशात्तद्वत्फलं स्यादथो
भागेभ्यस्त्वनुपातलब्धकलिकास्वर्णं कृतं दृग्भवेत् ॥१९॥
एवं क्रूरशुभेक्षणे च गणितात्संलिख्य कोष्ठद्वये
रूपाद्या हि पृथक् पृथग्युतिभुवो स्यादन्तरं दृग्बलम् ।

Sloka $18\frac{1}{2}$—$19\frac{1}{2}$. Subtract the aspecting planet from the aspected one. The result will indicate the extent in signs, degrees, etc., of the range of aspect. The दृग्बल (Drigbala) of the aspected planet (in terms of Rupas) can be accurately ascertained from these degrees, etc., by rule-of-three process by the addition to, or subtraction from, as the case may be, of the proportionate difference in strength between that fixed for that sign and the strength allotted for the succeeding sign. The Drigbala thus obtaind should be classified under "Malefic" and "Benefic" according as the aspecting planets are malefic or benefic, and written in two tables in terms of Rupas. Their algebraic sum will reveal the exact Drigbala got for each planet.

Cf. Sripatipaddhati—II.

अथ षड्बलभिन्नं षष्ठमेक विध निसर्गबलसाधनं प्रागुक्तबलानां षण्णां योगं दशादीनां शुभाशुभत्वं चाह—

अर्केन्द्वासुरपूजितासुरगुरुज्ञारार्कजाः खेचरा-
स्ते स्युर्न्यूनबला यथोत्तरमिदं नैसर्गिकं स्याद्बलम् ॥२०॥

रूपं स्याद्द्युमणेरिलाधरलवो नंस्यात्परेषां क्रमात्
स्थानाशासमयस्वभावजबलैक्यं चैष्टिकेनान्वितम् ।

Sloka 19½—20½. The Sun, the Moon, Venus Jupiter, Mercury Mars and Saturn decrease successively by 1/7th of a Rupa in their natural strength. The निसर्गबल (Nisargabala) of the Sun should be put down as one Rupa. The several kinds of strength, *viz.*, those derived from (1) स्थान (Stthana-Position) (2) दिक् (Dik-Direction) (3) काल (Kala-Time) (4) निसर्ग (Nisarga-Natural) and (5) चेष्टा (Cheshta-Motion) should now be totalled up.

दृग्वीर्येण सुसंस्कृतं यदि जयी खेटश्च रूपान्वितं
भङ्गश्चेद्रहितं रणे स्फुटतरं खेटस्य वीर्यं भवेत् ॥ २१ ॥
एवं प्रोक्तबलैक्यमत्र निखिलं रूपाद्यमक्षाल्पकं
चेद्धीनं हि बलं ततो दशमितात्स्यान्मध्यमं तद्बलम् ।

Sloka 20½—21½. To this should be superadded the rectified Drigbala of the planet. Further, if the planet be victorious in planetary war, one more Rupa should be added to its strength ; but if he be vanquished, one Rupa should be taken away. The sum-total thus rectified of the several balas above-mentioned will be the planet's Shadbala in Rupas. If this strength be found to be less than 5 Rupas, the planet should be declared as weak. It is said to possess normal strength when it ranges from 5 to 10 Rupas.

तत्पश्चा त्तु सुपूर्णवीर्यमिह तद्वीर्याधिकः स्याच्छुभः
खेटस्तस्य दशाप्यतीव शुभदारोहाखिलेष्टार्थदा ॥ २२ ॥
सास्यान्मध्यमवीर्यखेचरदशाऽऽरोहाऽपि सौख्यायते
हीना स्यात्त्ववरोहिणी व्यसनदा वीर्योनखेटस्य वा ।

Sloka $21\frac{1}{2}$—$22\frac{1}{2}$. Anything exceeding 10 Rupas will be पूर्णबल (Purnabala). And such a planet will prove auspicious. His dasa will be an exceedingly favourable one and will confer on the native concerned all that he cherishes, *viz*., wealth, happiness, etc., if he has passed his depression and is proceeding to his exaltation point. In the case of a planet possessing medium strength and going towards his exaltation, his dasa period alsowill be productive of happiness. But should the planet be on his way to his depression point, the dasa will prove unfavourable. The dasa of a planet whose strength is below the normal (*i.e.*, less than 5 Rupas), will only cause misery and unhappiness.

3.— आयुर्दायखण्डः

दस्रात् खेचरभुक्तभं त्रिविहृतं त्याज्यं फलं शेषकं
वेदघ्नं खगभुक्तपादसहितं चांशायुषो वत्सराः ।
खेटस्थैष्यपदान्तराद्दिनघटी मानात्तु मासादिकं
ह्यानीयाखिलखेचरैश्च तनुतः सर्वैक्यमब्दादिकम् ॥ १ ॥

SECTION III—Ayurdaya.—Length of life.

Sloka 1. The number denoting the asterisms from अश्विनी (Aswini) that have been passed by a planet should be divided by 3 and the quotient left out of consideration. The remainder should be multiplied by 4 and increased by the number of quarters already passed in the next star and this result will denote the number of Navamsas (from Mesha) already travelled by the planet and correspond to the number of years contributed by the planet in the नक्षत्रपाद (Amsayaurdaya) system. The

months, days, etc., over and above the years referred to due to the planet's position in the portion of the next पाद (Pada) should be calculated from the interval lying between the end of the last नक्षत्रपाद (Nakshatra pada) and the position occupied by the planet in the next one through the measure in days, ghatikas, etc., taken by the particular planet to pass through its full course. The years thus contributed by the several planets as well as by the Lagna should be similarly obtained and totalled up.

Take for instance the case of Venus in the nativity alluded to in the notes under 1—5, supra. He is in the first quarter of the star Punarvasu. He entered that Pada on the 8th of the month Karkataka at 14 gh. 8 vigh. and left the same for the 2nd Pada on the 10th idem at 57 Gh. 40 Vigh. He has therefore proceeded in the first Pada for 1 day, 45 gh. 22 vigh. The distance traversed by Venus from the beginning of Aswini is 6 stars plus $\frac{\text{1 day, 45 gh. 22 vigh.}}{\text{2 days, 43 gh, 32 vigh.}}$ of the first Pada in the 7th star The 6 stars divided by 3 leaves no remainder. Venus therefore contributes only $\frac{6322}{9812}$ of a year or 7 months, 22 days, etc. Similarly in the case of the other planets.

अथांशायुषोहरणमाह—

स्वायुः स्वेन्दुकराग्निवेदशरषड्भागोनितं रिःफभा-
द्वामं षट्सु खले शुभे य'दे दलोनं पापलग्नेऽखिलम् ।
नीचारातिगृहे खगेऽस्तमयगे द्वित्रिद्विभागोनितं
त्र्यंशोनं हि पराभवे पुनरपि स्यादंशाजायुस्त्विदम् ॥ २ ॥

Sloka 2. When malefic planets occupy the 6 bhavas counted backward from the 12th, the whole, a half, a third, a fourth, a fifth or a sixth respectively of their Ayurdaya is lost. If benefics should occupy such positions, the loss is half of that incurred in the case of malefic

ones. In the case of a malefic planet occupying, the Lagna, the whole of the Ayurdaya contributed by the Lagna is lost. When a planet is in its depression point, the period assigned to it is reduced by half. If the planet be posited in an inimical house, he loses a third of his Ayus. When he is eclipsed or defeated in planetary war, his Ayurdaya is further to be diminished by half. This is the peculiarity in the Amsayurdaya method. बृहज्जातक VII—2—4, 9—11.

अथ लग्नायुर्दायसाधनमाह—

लग्ने भुक्तविनाडिका नवगुणास्तन्मानभक्ताः फलं
वर्षाणि स्वगुणैर्हरैरपि तथा तन्मासघस्रादिकम् ।
लग्ने शोभनखेचरेक्षितयुते स्वस्वामियुक्तेक्षिते
तुङ्गे स्वामिनि राशिसंमितसमाश्चेत्यूचुरेके बुधाः ॥ ३ ॥

Sloka 3. The number of Ghatikas that have elapsed in the Lagna Rasi at birth when multiplied by 9 and divided by the number denoting the Ghatikas, etc., of the rising period of that Rasi will reveal the number (in terms) of years contributed by the Lagna. From the remainder, the months, days, etc., may be similarly obtained by suitable multiplication and division by their appropriate factors. When the Lagna is strong by the presence in it, or the aspect over it, of its lord or a benefic planet or by its lord being in his exaltation, the number of years contributed by the Lagna will be as many years as are signified by the Rasis, etc, (counted from Mesha) in the figure denoting the Lagna. This is the view according to some astrologers.

Cf. बृहज्जातक VII—12. Also Sripatipaddhati V—18.

एवमायुर्निर्णयमुक्त्वा इदानीं तत्काललग्नगतद्रेक्काणवशाद्भूत वर्तमानभविष्य जन्मसु पुण्यपापविवरणं एतजन्मान्ते सदसद्गतिज्ञानं चाह—

प्राक्प्रत्यक्तनुभागतस्त्रिभिरपि द्रेकाणकैस्तद्भुपैः
प्राग्वद्वर्गजवीर्यमङ्घिविहृतं पुण्यं हि रूपादिकम् ।
तद्वेदच्युतमत्र पापमिति तल्लेख्यं तयोरन्तरं
पुण्यं रूपचतुष्टयं यदि भवेन्मुक्तिर्ध्रुवसचेदसत् ॥ ४ ॥

Sloka 4. There are two decanates one on each side of the Lagna Drekkana. Find out the Saptavargajabala in terms of Rupas as before, of the lords of these three decanates (or of the planets occupying them) if तद्गवैः be the reading for तद्भुपैः), and take only a fourth. This will represent the religious merit (in Rupas) of the native. The same subtracted from 4 will signify the evil (पाप-papa) portion. These two results should be carefully noted and their difference if found to be 4 Rupas of पुण्य (Punya) will enable the person concerned to attain final emancipation.

अथ पूर्वोक्तांशायुषः संवादार्थः लघुतः आयुर्दायान्तरसाधनमाह –

प्रागुक्ताच्छुभपापवर्गगणिताद्द्रेकाणपैः साधिता
संख्या क्रूरभवा खनेत्रविधुभिर्गुण्या नगाप्ताः समाः ।
शुद्धाः खाश्विसुधाकरैरपि भवेदायुर्हि जन्मत्रये
संवादार्थमिहैव तल्लघुतरं प्रोक्तं नवांशायुषः ॥ ५ ॥

Sloka 5. Thus should be obtained the figures for the benefic as well as the malefic portions of the Saptavargajabalas of the lords of the three decanates referred to above. The malefic portion should be multipled by 120 and divided by 7. The result will be the number in years. Out of this take away as many 120 year-periods as are possible. The remainder will

be less than 120 and reveal the आयुस् (Ayus) of the native in the respective जन्म (Janma) out of the past, present and future. This method has been suggested here only by way of discussion as one simpler than the अंशायुर्दाय (Amsayurdaya) method :

अथ गणितागतायुर्दायमुक्त्वा राशिचक्रस्थग्रहशुभाशुभत्ववशात् पुनरायुर्योगान्तराण्याह—

केन्द्रे कोणगृहे स्थिताः कविगुरुज्ञाः पूर्णमायुर्भवे-
न्मध्यायुष्यमथो धने च सहजे लाभे दिशान्ति स्थिताः ।
षष्ठे चाष्टमभे व्ययाख्यभवने स्वल्पायुरन्ये खलाः
केन्द्राष्टव्ययकोणगा न शुभदा जातस्य पुंसः सदा ॥ ६ ॥

Sloka 6. (1) Venus, Jupiter and Mercury when they are in Kendra and Kona houses will make the native longlived. (2) If they cccupy the 2nd, 3rd and 11th houses, the person will have medium life *i. e*, 60 years. (3) If these planets should be in the 6th, 8th and 12th houses, the native will live below medium life. (4) The rest, *i. e.*, the malefics, if posited in the 8th, the 12th, a Kendra or a Kona position, will invariably not be productive of good to the person concerned.

Five horoscopes to illustrate the four kinds of Yogas cited in the above Sloka are appended.

For illustrating 6 (1)

Chart 1. Male—Born on 14—4—1869, 12-5 noon. Died at 10 A. M. on 19—7—1941

Merc. Venus	Sun Moon Jup.		
	Rasi		Lagna Mars Rahu
Ketu			
	Sat.		

	Sun	Jup.	
Mars Venus Sat	Navamsa		Ketu
Rahu			Lagna
Moon Merc.			

Chart 2. Male—Born on 21—4—1867, 9-30 P.M.

Merc	Sun						Sun Ketu Venus
Jup. Venus Ketu	Rasi		Mars	Lagna	Navamsa		Sat.
			Rahu				Mars
	Lagna Moon Sat.			Jup. Rahu		Merc.	Moon

For illustrating 6 (2)

Chart 3. Male—Born on 2/3—1—1888, 1-45 A.M.

					Moon		Ketu
	Rasi		Sat. Rahu	Lagna	Navamsa		Merc Mars
Ketu			Moon				Jup. Venus
Merc. Sun	Jup. Venus	Lagna	Mars	Rahu		Sat.	Sun

For illustrating 6 (3)

Chart 4. Male—Born on 18-9-1871, at 29 Gh, after Sunrise. Lived for 57 years and 9 months.

			Rahu		Lagna Moon	Venus Ketu	
Lagna	Rasi		Jup.		Navamsa		Mars Jup. Sat.
				Sun Merc.			
Sat. Ketu	Mars	Moon	Sun Venus Merc.		Rahu		

The reason for at least this lease of life for the native may be that Saturn, the lord of the Lagna and Ayushkaraka is in the 11th, a benefic house Jupiter is exalted with Vargothamamsa in the 11th house from the 8th which is his own, also contributes to the same effect. The eclipsed state of Mercury, of course, shortens life.

For illustrating 6 (4).

Chart–5. Female—Born on 3—4—1878.

Sun Moon Sat.	Merc.	Mars	Lagna		Jup.	Lagna Merc.	Mars
Venus	Rasi		Ketu	Moon	Navamsa		Ketu
Rahu Jup.				Sun Rahu			Sat.
				Venus			

The malefics are posited in the 8th, the 12th and in the 10th houses. The lease of life therefore is below medium.

The above is the horoscope of a fair lady, betrothed to a rich family. She was the eldest in the family and had three sisters ond four brothers. The husband became poor. Note that the 7th house is aspected by the lords of the 6th and the 8th, and the lord of the 7th occupies the 8th, a Dusstthana.

The 12th place from the Lagna and the similar one reckoned from the lord of the Lagna are occupied by malefics. The lord of the Lagna is also weak being in an inimical house and the lord of the 8th house is in a Kendra. These are Alpayuryogas. She died on 12—3—1903.

In this connection, the following Sloka from Jatakadesa may be perused with interest as the same is also applicable to the above nativity :

लग्नपञ्चमभाग्यादिभावेष्वेकत्र संस्थितैः ।
चतुराद्यैर्ग्रहैर्जाता दीर्घमध्याल्पजीविनः ॥

If the twelve houses of a nativity be divided into three groups of four houses, each reckoned from the 1st 5th and 9th, and if four or more planets be posited in one single group of four houses, the life of the native may be declared to be long, medium or short, according as the group containing the said planets happens to be the 1st, 2nd or 3rd respectively.

In the present case, there are six planets in the 3rd group. She was short-lived.

अथाल्पायुर्योगं तदपवादं चाह—

लग्नेशे न निरीक्षिते सति तथा केन्द्रत्रिकोणस्थितैः
लग्नेशस्थितराशिनेतरि पुनर्लग्ने न दृष्टे शुभैः ।
अल्पायुः सुतदारबुद्धिरहितो जातो भवेदन्यथा
दीर्घायुर्बहुभाग्यवान् धनमतिर्नित्यं भवेत्कीर्तिमान् ॥ ७ ॥

Sloka 7. When the lord of the Lagna is not aspected by benefics posited in a Kendra or Kona position, when the owner of the Rasi occupied by the lord of the Lagna and the Lagna itself are not aspected by benefics, the person concerned will be short-lived. He will further have no issue, no wife, and will be lacking in intelligence. But if it be otherwise, the native will be long-lived, fortunate, inteligent and ever renowned.

The undermentioned illustrations will bear out the above statement.

Chart-6 Female-Born on 21-5-1890 at 6 Gh. after Sunrise Died on 5—7—1922.

		Sun Merc.	Lagna Rahu Venus Moon
	Rasi		
Jup.			Sat.
Ketu	Mars		

Sun	Jup. Ketu	Sat.	
	Navamsa		Merc.
Lagna			
Mars	Moon	Venus Rahu	

Mars is retrograde. Balance of the Dasa of Mars—1 year, 5 months and 25 days.

Mercury, the lord of the Lagna, is not aspected by any benefic posited in a Kendra or Kona. Neither Venus, the owner of the Rasi occupied by Merury, nor the Lagna, has any benefic aspect. Hence short life.

Further, there is the Sun, a malefic planet in the 12th house from the Lagna. This is an Alpayur Yoga.

The lord of the Lagna is in the 12th and is aspected by Saturn, Mars and Jupiter. The last planet being in his debilitation and in the 8th house is weak. His aspect is therefore of no avail. Till her death she was wielding a very great influence over her husband, her parents, her two brothers and two sisters. She was born as the eldest in the family. She died issueless, as Venus, the lord of the 5th, though posited in the Lagna, receives the aspect of Mars, and the 5th house is also aspected by Saturn, and the Putrakaraka is very weak.

Chart–7. Male—Born on 9—3—1890 at $9\frac{1}{2}$ Gh. after Sunset. Died May 1920 at Bombay while on his return from Basrah.

Venus			Rahu		Jup. Lagna		Sun Ketu Sat.
Sun Merc.							Venus
Jup.	Rasi		Sat.		Navamsa		
Ketu	Mars	Lagna Moon		Rahu	Merc.	Moon Mars	

Venus, the lord the Lagna, has no benefic aspect from a Kona or a Kendra. Jupiter, the lord of the sign occupied by Venus, as also the Lagna have no benefic aspect. Hence, short life.

The lord of the Lagna and the Sun are both posited in their inimical houses. This is an Alpayuryoga.

The native was the eldest son of his father. Note that Saturn, the lord of a Kendra is in the 11th for Tula, a Chara

Lagna. It was he who denied every thing for the native in spite of the fact that he was the Yogakaraka.

Chart-8. Male—Born on 3—7—1880 at 19½ Gh. after Sunset Died on 10—9—1906.

Jup.	Lagna Sat.	Moon	Sun Ketu Venus
	Rasi		Merc. Mars
Rahu			

Moon Mars Venus	Sun	Sat.	
Jup. Ketu	Navamsa		
			Rahu
Lagna	Merc		

The lord of the Lagna has a benefic aspect from Jupiter, but the latter planet is not posited in a Kendra or Kona. The Moon, the lord of the Rasi occupied by Mars, has no benefic aspect. The Lagna too has none. Hence, short life.

Jupiter is in the 12th house from the Lagna–an Alpayuryoga.

The lord of the Lagna as well as that of the 8th house (in this case—Mars) is in depression. This is another Alpayuryoga.

The lord of the 8th is in the 4th, a Kendra, and the lord of the Lagna is weak—another Alpayuryoga.

Saturn in depression in the Lagna is also another factor.

Chart-9. Female—Born on 23—5—1882 at 17⅝ Gh. after Sunrise. Died in 1908.

	Sat.	Ketu Sun Jup.	Merc. Venus
	Rasi		Mars Moon
			Lagna
	Rahu		

Ketu Sun		Jup.	
	Navamsa		Lagna
Moon			
	Mars Sat.	Merc. Venus	Rahu

Balance in Mercury's Dasa—11 years, 5 months and 20 days.

The Sun, the lord of the Lagna, has no benefic aspect from a Kendra or Kona. Venus, the owner of Rasi occupied by the Sun, has no benefic aspect. The Lagna too is not aspected by any benefic. Hence short life.

The malefics viz., Saturn, Ketu the Sun, Rahu and Mars are posited in Kendras and Konas and the 12th ; not good for longevity, vide Sloka 6 (4) supra.

The lord of the 8th house is in a Kendra and eclipsed.

Mars, a malefic, is in the 12th from the Lagna, an Alpayuryoga.

Saturn, in depression and a malefic, is in the 12th house reckoned from the Sun, the lord of the Lagna-another Alpayuryoga.

All the planets are clustered in the 3rd group of 4 houses—an Alpayuryoga—vide notes on sloka 6 (4) supra.

Chart-10. Female—Born on 9—7—1919 at 1-40 p.m. Died January 1935.

		Ketu	Mars Sun	Ketu		Sun Sat	Venus
	Rasi		Jup. Merc.		Navamsa		Jup
			Sat. Venus	Lagna			
	Moon Rahu	Lagna		Mars Merc.			Moon Rahu

Balance of Saturn's Dasa—11 years, 8 months and 7 days.

Venus, the lord of the Lagna, has no benefic aspect from a Kendra or Kona. The Sun, the lord of the Rasi occupied by Venus, has no benefic aspect. The Lagna is not aspected by any benefic. Hence, short life.

Futher, there are more than 4 planets posited in the 3rd group of 4 houses—another Alpayuryoga.

The lord of the Lagna and the 8th—in this case Venus—is associated with a malefic, which is also an Alpayuryoga.

If we take the Moon as the Lagna, its lord is in the 8th house. The lord of the Lagna is weaker than the lord of the 8th house. This points to the same conclusion.

अथ केवलाल्पायुर्योगमाह—

रन्ध्राधीशनिरीक्षिते स्फुटतरे लग्नेऽब्जलग्नेऽथवा
जन्मेन्द्वष्टमलग्नपे रविभुवा भूजेन वा वीक्षिते ।
लग्नेशादि न वीक्षितं शुभकरैः खेटैर्भवेज्जातको
मार्कण्डेयसमायुरप्यतितरामल्पायुषश्चास्पदः ॥ ८ ॥

Sloka 8. If the Lagna (correctly calculated to the degree and minute), or the Rasi occupied by the Moon, be aspected by the lord of the 8th house ; or the lord of the 8th house reckoned from the Moon or the Lagna be aspected by Saturn or Mars, and if in both the above cases there be no aspect by benefics on the lord of the Lagna or on the lord of the Rasi occupied by the lord of the Lagna, the native concerned, though ordinarily (expected to be) similar to Markandeya (मार्कण्डेय) in the matter of longevity, will be entitled only to an exceedingly short span of life.

This sloka as well as the previous one are very important. Sloka 7 gives one Alpayuryoga. The present Sloka enunciates more than one Yoga—viz.,

1. *The lord of the Lagna and the lord of the Rasi occupied by the lord of the Lagna should have no benefic aspect. The Lagna or the Chandra Lagna should be aspected by the lord of the 8th house.*

2. *The lord of the Lagna and the lord of the Rasi occupied by the lord of the Lagna should have no benefic*

aspect. The lord of the 8th house reckoned from the Lagna or the Chandra Lagna should be aspected by Saturn or Mars.

Chart 11. Male—Born on 26—6—1896, early morning. Died on 5—9—1926.

	Mars	Merc.	Venus Sun Lagna
Rahu	Rasi		Jup.
			Ketu
Moon		Sat.	

	Sat.	Mars, Ketu	
	Navamsa		
Sun			Merc.
Jup. Venus Lagna	Rahu	Moon	

Balance of the Dasa of Venus is 7 years, 3 months and 23 days. Venus is Astha eclipsed. Saturn retrograde.

The presence of a malefic in the 12th house from the lord of the Lagna has caused Alpayus for this nativity.

Applying Rule 1 to this nativity, we see that (a) the lord of the Lagna has no benefic aspect, while the lord of the Rasi occupied by the lord of the Lagna is aspected by the Moon, a benefic. In such cases coming under slokas 7 and 8, the Moon plays the role of the Lagna more than a planet and therefore her aspect in not considered. Benefics here will mean only Jupiter, Venus and Mercury.

(b) The Chandralagna is being aspected by Saturn, the lord of the 8th ; hence, short life.

As per Rule 2, we have the same condition (a) as above. Also the lord of the 8th house Saturn, is being aspected by Mars, while the lord of the 8th house from the Chandralagna, viz., the Moon, is aspected by Saturn, the lord of the 8th house. Hence, short life.

Note also the Parivarthana (exchange) between the lords of the Lagna and the 12th house. The presence of the life-giving

planet, Venus, (that is eclipsed) in the Lagna, is another reason for short life.

Further, the same Saturn aspects Jupiter, the lord of the Rasi occupied by the Moon.

Moreover, the death took place in the last Bhukti of Mars' Dasa. It is also the Sandhi-period between the Dasas of Mars and Rahu.

Chart 12. Male—Born on 1—5—1884, at 8 Gh. after Sunrise. Lived for about 20 or 22 years.

Ketu		Merc. Sun Sat.	Venus	Ketu		Mars	Sun Venus
	Rasi		Jup. Lagna		Navamsa		Sat.
			Mars Moon	Merc.			Lagna
			Rahu		Moon		Jup. Rahu

Balance of Sukra's Dasa is 3 years, 10 months and 2 days.

The Moon, the lord of the Lagna, has no benefic aspect. The Sun, the lord of the sign occupied by the Moon has likewise no benefic aspect. The Lagna is aspected by Saturn, the lord of the 8th house. Rule 1.

Again Jupiter, the lord of the 8th house reckoned from the Moon is aspected by Saturn. Rule 2.

There are 4 planets posited in the last group of 4 houses—another Alpayuryoga.

Note also the Parivartana between Venus and Mercury, lords of the 11th and 12th ; similarly the presence of the eclipsed Ayushkaraka, Saturn, in the 11th house. The Dasa of Mars proved Maraka.

Chart-13. Female—Born on 24—8—1901 at 9-20 p.m.
Died on 3—11—1916

Lagna	Ketu			Venus Lagna		Moon Merc. Rahu	Sun
							Jup.
	Rasi				Navamsa		
Moon Jup. Sat.		Mars Rahu	Venus		Ketu	Mars	Sat.

Balance of Ketu Dasa is 4 years, 8 months and 18 days.
Saturn and Jupiter are retrograde.

Jupiter, the lord of the Lagna, has no benefic aspect. He is in his own camp and therefore is the lord of the Rasi occupied by the lord of the Lagna. The lord of the 8th, i. c., Venus, is aspected by Saturn. Hence, short life. Rule 2.

The lord of the 8th aspects the Lagna. Hence short life. Rule 1.

Venus is in the 7th house,—Maraka house—in debilitation, alone, and the Lagna is unoccupied—another Alpayuryoga.

Chart-14. Female—Born on 10—2—1912, at 3 p.m.
Died on 4—1—1937.

	Rahu Sat.	Mars	Lagna		Rahu Mars Merc		
							Moon
Merc. Sun	Rasi			Lagna	Navamsa		
Venus	Moon Jup.	Ketu		Jup.		Venus Sat. Ketu	Sun

Balance of Jupiter's Dasa 1 year, 5 months and 23 days.

Mercury, the lord of the Lagna, is not aspected by a benefic. Saturn, the lord of the Rasi occupied by Mercury has no benefic aspect. Mercury, the lord of the 8th house from the Moon is aspected by Saturn. Hence short life. Rule 2 above.

There is a malefic posited in the 12th from the Lagna—an Alpayuryoga.

Mercury, the lord of the Lagna, has gone to a Dustthana and the Moon is also weak being in debilitation. Another Alpayuryoga.

The lord of the 3rd is in the 8th house and is aspected by Saturn, a malefic. Another Alpayuryoga.

The Lagna is unoccupied and Venus is alone in the 7th house and the lord of the Lagna is in the 8th. This is another Yoga indicating Alpayus.

Lord of the Lagna has gone to the 8th and therefore weak. Saturn the Lord of the 8th is in debilitation and therefore weak. Another Alpayuryoga. Lagna is aspected by the Lord oj the 8th, Sloka 8 Rule 1.

Death took place in the Dasa of Budha, posited in the 8th house, and in the 7th star from the natal one.

Chart-15. Female—Born on 21—9—1915, at 7 A.M.
Died on 7—1—1934

Jup.			Sat. Mars
Moon	Rasi		Ketu
Rahu			
			Lagna Sun Venus Merc.

	Sat.	Lagna	Mars
Sun Venus	Navamsa		Jup. Rahu
Ketu			
	Moon		Merc.

Balance of Kuja Dasa—0 year, 3 months and 10 days.
Jupiter is retrograde. Venus is eclipsed.

Mercury, the lord of the Lagna, is in Kanya Navamsa-the last Navamsa—of Kanya and Jupiter is in Kataka Navamsa-the first Navamsa of Meena. There is thus no aspect at all of Jupiter over Mercury. Mars, the lord of the 8th house from the Lagna, is aspecting the Lagna. Rule 1, of Sloka 8.

Mars, lord of the 8th house, is conjoined with Saturn.

Also Mercury who is the lord of the 8th house from the Moon is aspected by Mars. Rule 2 of Sloka 8.

Death took place at the end of Rahu Dasa, Rahu being aspected by Mars, lord of he 8th house, Rahu is also in the 12th from the Moon and the lord of his Rasi, Saturn, is again conjoined with Mars, lord of the 8th house.

Chart-16. Male Born on 31-8-1906. Died on 11-1-19.0.

Lagna			Jup.
Sat.	Rasi		Rahu Merc
Moon Ketu			Mars Sun
		Venus	

Merc. Sat	Mars	Moon	Ketu
Lagna Jup.	Navamsa		
			Sun
Rahu		Venus	

Balance of Chandra Dasa—6 years, 6 months and 24 days.

Jupiter, the lord of the Lagna, has no benefic aspect. Mercury the lord of the Rasi occupied by Jupiter, has no benefic aspect (the Moon's aspect over Mercury is not to be considered here while, applying the Rules stated in Slokas 7 and 8 as the Moon's Position is considered equivalent more to a Lagna than to a planet). The lord of the 8th house from Chandra Lagna, i.e.,

the Sun, is aspected by Saturn and conjoined with Mars. Hence short life. Rule 2.

In this connection, it will not be out of place if it were to be observed that the two luminaries are not to be considered here. Neither the solar aspect is malefic, nor the lunar one, benefic.

Venus is in the first degree of Tula, while the Lagna is 20°30' in Meena. Hence, Venus is exactly in the 7th house and is alone while the Lagna is unoccupied. This is an Alpayuryoga.

Now Venus happens to be the lord of the 8th and aspects the Lagna. Hence short life. Rule 1.

Saturn, a malefic, in the 12th from the Lagna is another Alpayuryoga.

For his short life, see also Sloka 102 of Kanda 2, 1st pada.

The boy was a prodigy in mathematics and was reading in the B.A. Honours class at the time of demise.

The above six examples (charts 11—16) come exclusively under Sloka 8.

The horoscope printed below serves as an illustration for Slokas 6 and 8.

Chart-17. Male—Born on 2-10-1879 at 13 Gh. after Sunset. Died on 11—5—1916.

Sat.	Moon	Mars	Lagna Ketu	Mars		Merc.	Sun Ketu
Jup.	Rasi			Venus	Navamsa		Moon
				Sat. Jup.			
Rahu			Venus Merc. Sun	Rahu Lagna			

Balance of Ketu Dasa—0 years, 0 months 3 days.

Ketu, the Sun, Rahu and Saturn are posited in Kendras. Mars occupies the 12th. Sloka 6, (4).

Mercury, the lord of the Lagna, has no benefic aspect, Mars who is the lord of the 8th house from the Moon is aspected by Saturn. Sloka 8, Rule 2.

Further, there are four planets posited in the last group of four houses—another Alpayuryoga.

Death took place in Mars' Dasa, Rahu Bhukti. Both Mars and Rahu are aspected by Saturn. Rahu is in Maraka house and in Vipattara so too is Mars. They are in quincunx position. The lord of the Lagna is eclipsed, conjoined with debilitated Venus, and aspected by Saturn.

In the undermentioned six nativities, the principles laid down in both the Slokas 7 and 8 are illustrated :—

Chart-18. Female—Born on 15—2—1915 at 11-29 A.M.
Died on 27—11—1934.

	Lagna	Sat.	
Sun Rahu Jup. Moon Merc.	Rasi		
Mars			Ketu
Venus			

		Ketu	
Moon Merc.	Navamsa		Mars
			Venus
Jup.	Lagna Rahu	Sat. Sun	

Balance of Rahu Dasa—5 years, 6 months, and 25 days.

Mars, the lord of the Lagna, is not aspected by any benefic posited in a Kendra or a Kona. Saturn. the lord of the Rasi occupied by Mars, has no benefic aspect. The Lagna too is not aspected by any benefic. Hence short life. Sloka 7.

The Lagna is aspected by Mars, the lord of the 8th. Hence short life Sloka 8, Rule 1.

Mercury, the lord of the 8th house from the Moon, is aspected by Saturn. Hence short life. Sloka 8, Rule 2.

There are more than 4 planets clustered in the last group of 4 houses—an Alpayuryoga.

Death took place in the Dasa of Jupiter who is eclipsed, Jupiter is the lord of the 12th house and is aspected by Saturn.

Chart-19. Female—Born on 9—2—1920 at 14 gh. after Sunrise. Died in 1937.

	Lagna Ketu		
	Rasi		Jup.
Sun Merc.			Sat.
Venus		Mars Rahu	Moon

			Rahu
	Navamsa		
Mars			
Jup. Ketu	Lagna	Venus	Sat. Sun Moon Merc.

Balance of Kuja Dasa—4 years, 7 months and 13 days.

Jupiter and Saturn are retrograde. Mercury is Astha.

Mars, the lord of the Lagna, has no aspect from a benefic posited in a Kendra or a Kona. Venus, the lord of the sign occupied by Mars, has no benefic aspect. The Lagna too has no benefic aspect. Hence short life. Sloka 7.

The Lagna is aspected by the lord of the 8th house. Sloka 8 Rule 1.

Mars, the lord of the 8th house is aspected by Saturn. Sloka 8, Rule 2.

Mars happens to be the lord of the 8th house from the Chandra Lagna also.

The lord of the Lagna and of the 8th is associated with Rahu, a malefic ; this is an Alpayuryoga, and Death happened in the Dasa of Rahu who is conjoined with Mars and is situated in a star 3td from Natal Star, and in subrect to aspect from Saturn.

Chart-20. Male—Born on 13—5—1889 at 53¼ Gh. after Sunrise. Died January 1911.

Lagna	Venus	Sun Mars Merc.	Rahu Mandi		Mars Rahu		
	Rasi		Sat.		Navamsa		Merc. Venus
				Sun Moon Sat.			Jup.
Ketu Jup.		Moon		Lagna		Ketu	

Balance of Rahu Dasa—10 years, 10 months and 18 days.

The lord of the Lagna (Jupiter) has no benefic aspect from a Kendra or Kona. The Lagna too is not aspected by any benefic. Sloka 7. The Lord of the Lagna is aspected by Mars.

Venus lord of the 8th reckoned either from the Lagna or the Chandra Lagna aspects the Chandra Lagna Sloka 8 Rule (1).

Venus, the lord of the 8th house whether reckoned from the Lagna or the Moon is aspected by Saturn. Sloka 8, Rule 2.

This nativity does not appear to come under any of the other Alpayuryogas treated elsewhere.

The lord of the 8th house is stronger than that of the Lagna. Death happened in the Dasa of Jupiter who has the defect of owning Kendras.

Chart-21. Female—Born on 14—10—1916 at 9-15 P.M. Died—January 1934.

	Jup.	Lagna Moon			Moon Merc.		Jup.
	Rasi		Ketu Sat.		Navamsa		Mars Ketu
Rahu			Venus	Rahu			Venus
	Mars		Merc. Sun				Sun Sat.

Balance of Moon's Dasa—9 years, 11 months and 29 days.

Venus, the lord of the Lagna is not aspected by any benefic posited in a Kendra or Kona. There is no benefic aspect either for the Sun, the lord of the Rasi occupied by Venus, or for the Lagna; hence short life. Sloka 7.

Jupiter, the lord of the 8th house from the Lagna as well as from the Chandralagna, is aspected by Saturn. Hence, short life Sloka 8, Rule 2..

Jupiter posited in the 12th house from the Lagna is an Alpayuryoga

Saturn and Ketu in the 12th house from Venus, the lord of the Lagna, is another Alpayuryoga that is applicable in this case.

Chart-22. Female—Born on 5—3—1898 at 9-30 A.M.
Died on 21—2—1918.

	Lagna				Sun	Jup. Venus	
Merc. Sun Venus	Rasi		Ketu Moon		Navamsa		Ketu Lagna
Rahu Mars				Merc Rahu			Mars
	Sat.		Jup.	Sat.	Moon		

Balance of Saturn's Dasa—3 years, 8 months and 6 days.

The lord of the Lagna, Mars, is not aspected by a benefic placed in a Kendra or Kona. (Moon's aspect should not be considered, as already mentioned). Saturn, the lord of the Rasi occupied by Mars has no benefic aspect. The Lagna too has none. Hence, short life. Sloka 7.

The lord of the 8th house, Mars, aspects the Lagna and Chandra Lagna. Hence short life. Sloka 8, Rule 1.

The lord of the 8th is aspected by Saturn. Hence, short life. Sloka 8—Rule 2.

The lord of the Lagna and of the 8th (in this case—Mars) is in conjunction with a malefic—an Alpayuryoga.

Four planets are clustered in the 3rd group of 4 houses—another Alpayuryoga.

Chart-23. Male—Born on 5—7—1898 at Sunrise.
Died on 29—3—1922.

	Mars		Lagna Sun Merc. Ketu
	Rasi		Venus
Moon			
Rahu	Sat.		Jup.

Moon	Lagna Sun Jup.	Merc.	
Venus	Navamsa		
Mars.	Sat. Rahu		

Balance of Sun's Dasa—1 year, 5 months and 3 days.

Saturn is retrograde. Mercury is Astha.

The lord of the Lagna is not aspected by any benefic planet occupying a Kendra or Trikona. The Lagna also has no benefic aspect. Hence short life. Sloka 7.

Saturn, the lord of the 8th, aspects the Chandralagna. Hence short life. Sloka 8, Rule 1.

Saturn, the lord of the 8th house, is aspected by Mars. Hence, short life. Sloka 8, Rule 2.

The following horoscope serves as an illustration for Slokas 6, 7 and 8 above.

Chart-24. Female—Born on 7—8—1907 at 3—30 P.M.
Died on 25—11—1934.

Sat.			Rahu
	Rasi		Moon Merc. Jup. Venus Sun
Ketu Mars Lagna			

			Rahu
	Navamsa		Lagna Moon
Sun			Merc. Jup. Sat.
Ketu		Venus	Mars

Balance of Jupiter's Dasa—2 years, 2 months and 29 days.
Mars and Saturn are retrograde.

All the benefics are posited in the 8th, a Dussthana—an Alpayuryoga according to sloka 6.

Jupiter the lord of the Lagna is not aspected by any benefic from a Kendra or Kona. Neither the Moon, the lord of the sign occupied by Jupiter, nor the Lagna has any benefic aspect. Hence, short life. Sloka 7.

The lord of the 8th from the Chandralagna aspects the Lagna. Hence, short life. Sloka 8, Rule 1.

The lord of the 8th is aspected by Mars. Hence, short life. Sloka 8. Rule 2.

Saturn, the lord of the 8th from the Chandralagna, is also aspected by Mars. Hence, short life. Sloka 8, Rule 2.

The Moon is in a Dussthana and the lord of the Lagna is also weak being in the 8th. This is an Alpayuryoga.

The lords of the 1st and the 8th (the Moon being in a Dussthana) are both weak. This is another Alpayuryoga.

The following are cases of Alpayuryogas where the Yogas mentioned in Slokas 6, 7, and 8 do not apply: (except Chart 28).

Chart 25. Female—Born on 18—1—1915 at 5-30 A.M.
Died on 8—10—1938.

			Sat.
Moon Jup. Rahu	Rasi		
Sun Merc			Ketu
Mars Lagna	Venus		

	Merc.	Ketu	
Sun	Navamsa		
Mars Venus	Rahu Moon Jup. Sat		Lagna

Balance of the Dasa of Mars—0 years, 10 months and 23 days.
Mars is Astha.

In this horoscope, the lord of the Lagna is conjoined with the lord of the 8th and is further associated with Rahu, a malefic. This is an Alpayuryoga.

Further, the death has occurred in Jupiter dasa-Saturn's Bhukti Jupiter is a Papi as he owns the 4th Kendra. Saturn, though owning the 2nd house, took the liberty of causing death in Jupiter's (an inauspicious planet) Dasa by virtue of his position in the 7th and as a consequence of his association with the lord of the 12th. This chart should come under Kanda 2, Sl. 85.

Chart-26. Female—Born on 13—4—1909 at 11-45 P.M.
Died on 5—12—1934.

Merc. Sat. Venus	Sun	Rahu	
	Rasi		
Moon Mars			Jup.
Lagna	Ketu		

Merc Venus Ketu	Sun	Lagna	
	Navamsa		Jup.
Moon Merc. Sat.			
			Rahu

Balance of the Sun's Dasa—3 years, 3 months and 11 days

The Lagna is betwixt two malefics and without Jupiter's 7th aspect—an Alpayuryoga.

Ketu, a malefic, is in the 12th—another Alpayuryoga.

Chart-27. Male—Born on 16—12—1905 at 49¾ Gh. after Sunrise.
Died on 2—11—1926.

		Jup.	
Ketu Sat.	Rasi		Moon
Mars			Rahu
Sun	Venus Merc.	Lagna	

Moon Merc.	Sun Rahu		
Jup.	Navamsa		
Venus Lagna	Sat.	Ketu	Mars

Balance of Mercury's Dasa—1 year and 3 months

Jupiter is retrograde. Mercury is Astha.

The lords of the Lagna and the 12th house are conjoined and aspected by a malefic, an Alpayuryoga.

Mars is in the 30th degree of Makara, and Jupiter is in the 5th degree of Vrishabha. Hence, Mars aspects Jupiter with almost a full eye. The lord of the 3rd house, Jupiter, is in the 8th, and aspected by Mars, a malefic. This is another Alpayuryoga.

Chart–28. Female—Born on 27—1—1892 at 44¼ Gh. after Sunrise.
Died on 23—9—1911.

		Rahu	
Jup. Venus	Rasi		
Sun			
Moon Merc.	Mars Ketu	Lagna	Sat.

Sat.	Sun	Jup.	
Venus	Navamsa		Ketu
Lagna Rahu			
		Moon	Mars Merc.

Saturn is retrograde.

Balance of Sukra Dasa is 9 years, 3 months and 24 days.

Venus, the lord of the Lagna has no benefic aspect. Saturn the lord of the Rasi occupied by Venus, has also no benefic aspect. Venus, the lord of the 8th, is aspected by Mars. Hence, short life. Sloka 8, Rule 2.

The Lagna, is betwixt two malefic planets without Jupiter's 7th house aspect—an Alpayuryoga. There is a malefic in the 12th house—another Alpayuryoga.

Chart 29. Female—Born on 22-2-1890, at $2\frac{5}{8}$gh, after Sunrise. Died on 14—5—1915.

Moon			Rahu
Lagna Venus Sun	Rasi		
Jup. Merc.			Sat.
Ketu	Mars		

Jup		Lagna	Merc. Sat Ketu
	Navamsa		
Sun Venus			Mars
Moon Rahu			

The lord of the Lagna and the Sun are posited in their respective inimical houses. This is an Alpayuryoga.

The lords of the 1st and the 8th houses are both weak—another Alpayuryoga.

Jupiter is in the 12th house from the Lagna. This is another Alpayuryoga.

4.— ग्रहभावफलखण्डः

अथोपाधिभेदेन ग्रहाणां च राश्यंशभावानां च शुभत्वाशुभत्वादिफल-विवरणं नाम चतुर्थः ग्रहभावफलखण्डः प्रारभ्यते ।

स्वोच्चस्वर्क्षसुहृत्त्रिकोणगृहगाः केन्द्रोत्तमांशान्विताः

सौम्यैरीक्षितयुक्तमध्यमगताः मूलत्रिकोणाश्रिताः ।

भावारोहणखेचराः शुभकराः केन्द्रत्रिकोणाधिपाः
सम्बन्धेन परस्परं सुयशसं कुर्वन्ति राजोत्तमम् ॥ १ ॥

SECTION 4—Planets in the several bhavas and their effects.

Sloka 1. Planets of the undermentined groups, if in any way mutually related, prove auspicious to the native and make him a great personage and highly renowned :

(i) those occupying their exaltation, own house, a friend's house or a Trikona position ;
(ii) those that are posited in a Kendra position and have attained Vargottamamsa ;
(iii) those that are aspected by benefics, that are conjoined with benefics, or, are posited betwixt benefics ;
(iv) those that occupy their Moolatrikona Rasis ;
(v) those that are proceeding towards the centre of a bhava ; and
(vi) those that happen to own a Kendra house and a Kona house at the same time.

Chart-30. Male—Born on 23—7—1875, at 53¼ Gh. after Sunrise. Died on 19—11—1953 at 9.22 A.M.

Saturn and Mars are retrograde. Jupiter is in Vargottamamsa. Balance of Sani Dasa—4 years and 6 months.

The owner of the nativity printed in the next page was a retired officer who was holding a good position in a major state of India.

Mercury in a Kendra and in his own house has formed Bhadra Yoga, Phaladeepika (VI—1,2). He is further aspected

Moon Rahu			Lagna Merc. Venus
Sat.	Rasi		Sun
	Mars	Jup.	Ketu

Mars Merc	Venus		Ketu
	Navamsa		
Rahu	Moon	Lagna Jup. Sat.	Sun

by a strong Jupiter who is posited in a Trikona and in Vargottamamsa (Sloka 1). Saturn is in his Moolatrikona and in the 9th and is aspected by Jupiter.

The lord of the Rasi and Navamsa occupied by Jupiter is Venus, and he is conjoined with the lord of Lagna (Sloka 5, infra). The lords of the 4th and 5th in the Lagna and aspected by Jupiter form another favourable feature, Rahu in the 10th is auspicious (Sloka 9 infra). Mercury, Venus and the Moon in the Kendras, Jupiter in the 5th and Saturn in his own Rasi are all favourable.

The presence of Lagna, Jupiter (the lord of the 10th) and Saturn (the lord of the 9th), all in Tula Navamsa form the vertices of an equilateral triangle. This simple position promises the native, a tolerable financial basis to begin his life with. Vide IV—1 (i).

The conjunction of Venus and Mercury-the lords of the 5th and 4th—in the Lagna, at the same time being beneficially aspected by a strong Jupiter (as he is in Vargottama), makes the native deserve the esteem with which the public viewed him. The ascending node of the Moon is in mid-heaven which is one of the necessary factors for bringing the native to prominence.

The position of Mercury in the Lagna as the lord of the 4th makes the native learned, as Mercury is the Vidya Karaka. Note also the beneficial aspect which Mercury receives from Jupiter, the Vageesa.

The beneficial aspect which Jupiter bestows on Saturn, the Pitru Karaka as well as the Pitru Sthanadhipa and on Mercury the lord of the Lagna and Matru sthanadhipa shows how the native was loved by both the parents.

The aspect of the Matrukaraka over the 4th house (mother) and her position in a Kendra with respect to the Matrustthanadhipa as well as Lagnadhipa make the native a pet child of the mother.

The unfortunate malefic aspect which the Matrukaraka and the Matrustthanadhipati received at the hands of Mars, the lord of the 6th, led to the early demise of the mother. For Mars is in the 30th degree of Vrischika, and the Moon is in the 14th of Meena. Hence, the aspect of Mars over the Moon is 0.77. Vide Khanda II—18½-19½ supra.

Venus, the Kalatrakaraka, aspects the Kalatrastthana being himself aspected by the lord of that house. This ensures the native a good partner. This is further supported by the fact that the Bhagyesa, who is retrograde, is being beneficially aspected by the lord of the 7th house. The trine among Venus Kalatrakaraka, Jupiter (lord of the 7th) and Saturn (lord of the 9th) ensures longevity for both.

The presence of the Putrakaraka in the 5th, an inimical house, while that of its lord who is also the lord of the 12th in the Lagna is responsible for the premature losses of children. But the better side of the situation is that the Putrakaraka aspects the Putrastthanadhipa who is in conjunction with the lord of the 4th. This ensures the native with some happiness at the tail end of his life through his children.

Venus, Mercury and Jupiter being in Kendra and Kona confer good longevity on the native. III—6 (1) supra. The Ayushkaraka is very strong and is under the aspect of Jupiter.

Regarding the position of Mars: He is posited near the star Antares* which symbolises the tail of the scorpion. The nature

of Mars as the lord of the 6th in this position can be better imagined than described. He is the Bhratru Karaka. His evil aspect over the lord of the 2nd ; his evil aspect over the last portions of the Bhagya Bhava his aspect over the first portions of Kutumba Rasi; his aspect as Bhratrukaraka over the Bhratrnstthanadhipa, the Sun ; these factors go to show that the native's brothers (sisters as well) would have been responsible for creating discord or faction among the members of the family (as Mars aspects the 2nd house as well as its lord). The main sufferer should be the native (note-Mars is the lord of the 6th). The native would have tried to keep up the peace even at the risk of a part of his own advantages for Mars aspects only portions of Dhana and Bhagya (Rasis).

The Native lost his partner in Rahu dasa Rahu bhukti i,e, on 7th June 1950 and he passed away during Rahudasa Sani bhukti.

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*Alpha Scropii—Sagittarius 8° 39' a red star situated in the body of the scorpion, similar in nature to Mars. It is known as the rival of Mars. In conjunction with Mars, the effect is very malefic in nature.

"With Mars: Detrimental habits powerfully affecting the life, quarrels with friends and relatives, favourable for gain" V. E. Robson, "The fixed stars and constellations in Astrology."

Chart-31. Male—Born on 23—2—1896 at 8¼ Gh. after Sunset.

			Moon
Sun Rahu	Rasi		Jup.
Mars Venus Merc.			Ketu
		Lagna Sat.	

Venus			Merc. Sat.
	Navamsa		Ketu
Sun Rahu Mars			
	Moon	Lagna	Jup.

Balance of Kuja Dasa—1 year, 7 months and 6 days.
The Lagna is Vargottama.

The above is the horoscope of a high officer in the tutorial line employed in one of the Major State of India. Including the Yogakaraka, three planets are in their respective exaltation houses, so that the three Mahapurusha Yogas—viz., Hamsa, Sasa and Ruchaka—are influencing. (Phaladeepika VI—1, 2, 3, 4) Also IV—1.

Venus, being in the 4th, possesses full Digbala (II-11½—12 supra). The lords of the 1st and the 7th are conjoined. Mars is also the lord of the (Kutumba) 2nd Bhava. And the lord of the 1st is the Kalatrakaraka. The association of these two planets causes more than two wives. Saturn in exaltation and Jupiter in a Kendra position with respect to him and Venus, endowed with strength will surely tend to give a good longevity to the native. Further, the three benefics, viz., Jupiter, Venus and Mercury, occupy Kendra houses and will therefore make the native long-lived (III—6 supra).

The Parivartana or interchange of places between the lords of the 1st and the 4th houses causes a very good Maha Yoga—vide—Phaladeepika VI—32, 34.

The benefics in Kendras, the Moon in the 9th, Saturn in exaltation and Ketu in the 11th, all prove auspicious (IV-16 infra).

The lords of the 6th and 12th are mutually aspecting. The native will become wealthy and renowned. IV—22 infra).

The lords of the 2nd and 9th are combined. His wealth will rise ultimately to a lakh—IV—27.

The Moon's Rasi-lord is Mercury and her Navamsa-lord is Mars. These two are conjoind with Venus, the lord of the Lagna. The effect will be to make the native prosperous, wealthy and happy. IV—5.

The 2nd house (of wealth), viz., Vrischika as also its lord are aspected by a very strong Jupiter. This Jupiter in return receives the aspects of (1) the Yogakaraka, Saturn (2) the lord

of wealth Mars (3) Venus, the lord of the Lagna and (4) Mercury, the lord of the 9th. Mars, (the lord of) the 2nd, occupies a Kendra and is in Vargotamamsa. The native will simply be rolling in wealth.

Jupiter as lord of the 6th certainly occupies a stronger position than his enemy Venus who is the Kalatrakaraka as well as the lord of the Lagna. The former's aspect over the latter has certainly an upper hand over the aspect cast by Venus on Jupiter. This implies that the native will be involved and worried on his partner's account.

The aspect cast by Jupiter (lord of the 6th) over Venus—the Kalatrakaraka, as also lord of 1st and 8th—as well as over Mars (lord of the 2nd and 7th) causes mental disturbance over family question relating to the native's partner.

The reason for his high status is owing to the lord of the 10th house occupying the 9th, and the 10th house being aspected by the lords of the 9th, 1st, 2nd, 4th and the Yogakaraka.

The lords of the 9th and 10th from the 9th occupy houses which are mutually in Kendra position. The lords of the 9th and 10th reckoned from the 10th are mutually aspecting. These are powerful Rajayogas. IV—4.

Chart 32. Born on 18—7—1919 at 6-15 p.m.

Moon		Ketu	Mars
	Rasi		Sun Merc. Jup.
			Sat. Venus
Lagna	Rahu		

Merc. Ketu		Sat.	
Mars	Navamsa		Sun
			Jup.
Lagna			Moon Rahu Venus

Balance of Saturn's Dasa—13 years, 8 months and 29 days.

The Native is the head of a major State of India.

Lagna is Vargottama, The Sun is in the 7th Kendra and is in Vargottamamsa. The lord of the Lagna is in exaltation and in the 7th Bhava (a Kendra). There is thus Hamsa yoga. IV-I).

An exalted Jupiter aspects the 2nd house along with the Sun and Mercury. This makes the Native a fine extempore speaker. Venus being in the 9th in his own Star in conjunction with the lord of the 2nd house gives the Native a fine taste in fine arts such as music decoration etc.

The Sun, the lord of the 9th, is in a Kendra in conjunction with the lord of the 1st and 4th. These two planets aspect the rising Navamsa almost fully and are therefore productive of immense good. The Lagna being in the last degree of Dhanus receives the aspect of the three planets, viz., Mars, the Sun and Jupiter.

The lord of the 10th is conjoined with the lord of the 2nd (they are only 4° apart) and the 10th house is aspected by Mars.

अथैवद्राजयोगस्य भङ्गमाह—

नीचस्थाश्च पराजितास्त्वरिगताः पापेक्षिताक्रान्तयुङ्
मध्यस्थानगताश्च वक्रविकलस्वर्भानुसंसर्गगाः ।
भावान्तस्थितखेचराश्च विबलाः षष्ठाष्टरिःफाधिपाः
केन्द्राधीश्वरकोणपेश्वरयुतास्तद्योगभङ्गप्रदाः ॥ २ ॥

Sloka 2. The following sets of planets will prove inauspicious and mar the good or Subha Yogas mentioned in the last Sloka :

(i) Planets in debilitation.

(ii) Planets vanquished in planetary war.

(iii) Planets occupying inimical houses.

(iv) Those that are aspected by, or are in conjunction with, or are placed between malefics :

(v) Planets associated with a retrograde planet an अस्तङ्गत (Astangata or eclipsed) planet or Rahu :

(vi) Planets posited in a भावसन्धि (Bhava Sandhi) :

(vii) Planets that are weak :

(viii) Planets owning Dussthanas, *viz.*, 6th, 8th and 12th, when conjoined with lords of Kendra or of Trikona houses.

Chart-33. Male—Born on 12—11—1893, at 7.45 A.M.

Rahu		Jup.	
	Rasi		
Venus Moon	Lagna Merc.	Sun Mars	Sat. Ketu

		Moon	Sun
Jup. Rahu	Navamsa		
			Venus Ketu
Merc. Lagna	Mars		Sat.

Balance of Ketu Dasa—3 years, 7 months and 20 days.

The lords of the 2nd and 7th houses have interchanged places.

Mars, the lord of the Lagna, in conjunction with the Sun (lord of the 10th) has gone to the 12th. The Sun,—the Rajya Karaka and the lord of the Rajyasthana in conjunction with the lord of the Lagna should bestow on the native a high commanding stature and princely comforts. But the Sun is now conjoined with the lord of the 6th unaspected by benefics and is posited in the 12th in his enemy's camp. IV—2 (3), The native will consequently have to lose the position acquired and undergo some torments as Mars governs the 6th house.

Regarding the degree of learning which the the native should have acquired, it must be noted that the planets governing education are all occupying their enemies' camp. Analysing the above statement, we see that Jupiter, the lord of the 2nd, Vidyasthana, is in his enemy's camp, while Mercury, the Vidyakaraka, is also in his enemy's camp. But the better side of the aspect is that the Vidyasthanadhipa who is also the Vakpati and Vakstthanadhipati aspects Vidyakaraka, Mercury, who returns the aspect. The native, in spite of his ow education, will try to lift himself up in the worldly plane merely by the strength of his speech. The aspect of Saturn, the lord of the 4th, over Mercury is a support to this statement. Another interesting point is that Jupiter, the lord of the 2nd, occupies the 7th Kendra, his enemy's camp and aspects the Lagna. His aspect over Saturn, the lord of the 4th, is not returned, while the Moon and Jupiter do not have any mutual aspect. It must be inferred from this that the native may think more of himself than what he is. This statement would not have been made but for the evil aspect which the lord of the Lagna casts on this Jupiter. His knowledge of philosophy will not be sanguine as Jupiter does not get the return aspect from Saturn while the Moon (the mind) is placed in the 8th from Jupiter.

The native has got a charitable disposition as the Moon is posited in the 2nd. But this Moon is in conjunction with her natural enemy, Venus, who is also the lord of the 12th. Thus the native's helping disposition is ruinous to the person who receives the help. To support this view, the lord of the Rasi occupied by the Moon is aspected by the lords of the 6th and the 8th.

The Moon, the lord the 9th, is conjoined with Venus, the lord of the 7th and 12th. This combination in the 2nd will no doubt make the native look very handsome and of princely gait. But as the lord of Bhagya is conjoined with the lord of the 12th in the 2nd (house of wealth), the native will have to lose all the wealth during the Moon's Dasa, specially in the Bhukti of Venus IV—2 (8).

The lord of the Lagna has gone to the 12th. The Sun, another malefic, is in the 12th. Mercury, the lord of the 8th is in the Lagna aspected by Saturn. These are Yogas to cut short life. The lord of the 5th is in the 7th and is aspected by Mars, resulting in the loss of the first wife. His children may not cut a prominent figure in the world as Jupiter the lord of the 5th and the Putrakaraka, is in his enemy's camp being aspected by Mercury, the lord of the 8th, and Mars, the lord of the 6th.

अथान्यं विशेषराजयोगं तद्भङ्गं चाह—

भाग्ये कर्मणि तत्पती निवसतावेकत्र वा व्यत्यये
वान्योन्यर्क्षगतौ निरीक्षणयुतौ तौ राजयोगप्रदौ ।
धीजायोदयबन्धुपैश्च सहितौ तत्तद्गृहे वा स्थितौ
संपत्सौख्यकरौ तयोर्निधनकुल्लाभाधिपत्यं विना ॥ ३ ॥

Sloka 3. (*a*) When the 9th and the 10th houses are occupied by their respective lords, (*b*) when the said lords are placed together in either of these houses, or (*c*) when they interchange places, or (*d*) if they are so posited that they mutually aspect each other, these two planets bring on Rajayoga to the native. (*e*) If the said two planets be in conjunction with any of the lords of the 5th, the 7th, the 1st and the 4th, or (*f*) occupy any of these houses, they bring on wealth and happiness to the native concerned provided the said two lords (of the 9th and the 10th) do not own the 8th or the 11th house as well.

About the (Bandha) or (Sambandha) between two planets, compare what Mantreswara says in his Phaladeepika XV–30.

Rajasabhabhushana Diwan Bahadur

Dr. Sir K. P. Puttanna Chetty, Kt., C. I.E., LL.D.

Chart-34. Born on 7—9—1856, at 4 p.m. Died on 23—7—1938.

Rahu Jup.			Sat.
	Rasi		
Lagna			Sun
	Moon Mars		Venus Merc. Ketu

		Merc.	Lagna Sat.
Venus Rahu	Navamsa		Mars
Moon			Ketu
	Jup.	Sun	

Balance of Mercury's Dasa—10 years, 1 month and 17 days.

The Moon and Mars in Vrischika is one of the Prabala Deergayur Yogas. The malefics Rahu, Saturn and Mars in the Upachaya house aspected by or associated with benefics bestow Deerghayus (Jataka Parijata IV—90). Rahu in the 3rd associated with Jupiter and aspected by Venus and Mercury is the 3rd Deerghayur Yoga in this horoscope.

The native lived a useful life of 82 years.

The two benefics—Venus and Mercury—the lords of the 9th and 10th from the Lagna are conjoined in the 9th (IV—3). Raja-yoga in its best form is prevalent in this nativity. This conjunction is further aspected by Jupiter. More than this, it will be interesting to note that Mercury, the lord of the 9th, is conjoined with the Yogakaraka Venus.

The presence of two important Dhana Yogas is noteworthy: (1) the combination of the lords of the 5th and 9th (two Kona houses) in the 9th (house of luck); and (2) the combination of Mars and the Moon, lords of two Kendra houses (4th and 7th) in Vrischika (the 11th house), a sign owned by Mars. It will be very interesting to note that the said Dhana Yogas receive the full aspect of Jupiter.

Another feature of this nativity is that the combination, which produced Rajayoga, is in the 9th (house of Dharma). This shows the extreme benevolent and charitable disposition of the native and it can be asserted that the native made charities right from the core of his heart as the Sun, the Soul, posited in his own Moolatrikona, aspects the Dhana Bhava. The native would have had ample comforts as Mars, lord of the 4th, is in his own camp, at the same time being aspected by Jupiter, his friend. The richness of the native is further supported by the fact that the 2nd house (of wealth) is aspected by a strong Mars.

Jupiters owning the 3rd and 12th is very auspicious. IV—9 infra. The Sun, the lord of the 8th, is in the 8th itself, which is also good.

Chart-35. Male—Born on 23/24—10—1883 at 1-15 a.m.

	Ketu	Sat.	
	Rasi		Mars Lagna Moon Jup.
		Rahu Sun Venus	Merc.

			Merc. Sat.
Lagna Venus	Navamsa		Ketu
Rahu			
Sun Moon		Mars Jup.	

Balance of Mercury's Dasa—14 years, 11 months and 23 days.

This nativity is unique by itself : Jupiter and Mars, the lords of the 9th and 10th from the Lagna are in exact conjunction and are associated with the lord of the Lagna in the Lagna. The combination of these three friendly planets in the Lagna Kendra is productive of immense good. Jupiter being exalted, there is further the Hamsa Yoga (IV—1). The presence of the Gaja-kesari Yoga in the Lagna is another feature—Jataka Parijata—VII—116-117.

That the native will be rolling in wealth is evident from the conjunction of the lord of the 9th with that of the Ist in the 1st house. Another reason for the above statement is the aspect of the Yogakaraka, Mars, over the Sun (lord of the 2nd, posited in the 4th).

Venus occupies the 4th Kendra identical with his Moolatrikona house thus forming a (Malavya) Yoga-(Phaladeepika VI-1,3).

Further, the Moon and Venus are posited in their own houses and are in mutual Kendra positions—IV—13.

Jupiter and Mars also happen to be the lords of the 9th and 10th from the 9th, thus strengthening the Raja Yoga. IV—4.

The aspect of the lord of the 4th and 11th over the 10th, that of the Rajya Karaka, i.e., the Sun over the 10th : that of the lord of the 10th over the Sun, are all responsible for the strong and immoveable high position held by the native.

The aspect of the Putrakaraka i.e., Jupiter, over the 5th and the conjunction of the same planet with the lord of the 5th and also with the lord of the Lagna in the Lagna only shows how the children of the native may outshine their father. The native will also identify himself with the well-being of his children.

The Yogas cited above will certainly bring this native to a very high level in the eyes of the world. This is the luckiest horoscope I have ever come across in all may experience of over 50 years in this science.

Exalted Jupiter in conjunction with the lord of the Lagna makes the native live to a considerable old age. Further, the combination of the Moon, Mars and Jupiter in any single house is a Deerghayur-Yoga.

Chart 36. Male—Born on 22—4—1887, at 25 Gh. after Sunset.

Lagna Merc.	Moon Sun Mars	Venus	Sat.
Ketu	Rasi		
			Rahu
		Jup.	

	Venus Rahu	Moon Sat.	
	Navamsa		Sun Mars.
Jup.	Merc.	Ketu Lagna	

Balance of Ketu Dasa—3 years, 11 months and 26 days.

The lords of the 9th and 10th are mutually aspecting (IV-3). The lords of the 9th and 10th from the 9th are in conjunction (IV—4). The lords of the 2nd, 5th and 9th are conjoined (IV-5). The lords of the Rasi and Amsa occupied by the Sun are Mars and the Moon. They and the lord of the Lagna have also become related by mutual aspect (IV—5.)

Mars, the lord of the 2nd and 9th, is in the 2nd, his Moolatrikona Rasi. Ample wealth is the result. Mercury, the lord of the 4th is in the Lagna. Real happiness should have been enjoyed in the prime of his youth. The Vidya Karaka is badly aspected by Saturn, the lord of the 12th, while the benefic Jupiter who is also the lord of the Lagna is in the 8th from Mercury and posited in his enemy's camp. So, much of education cannot be expected. But the Vakpati, Jupiter is aspecting the Vaksthana as well as its lord. He will be therefore a good speaker in the platform,

His position in social life as a member of the public service is good. This is shown by the fact that Saturn, the planet of service aspects the house of honour (10th house) as well as the Lagna ; at the same time, he himself being aspected by Jupiter who is the lord of both the said houses.

The Moon, the lord of the 5th, though occupying the 2nd is in conjunction with the Sun, the lord of the 6th. Jupiter, the Putrakaraka is in the 8th being aspected by the Sun, the lord of the 6th. These two factors go to show that the childern of the native will not rise to the level of the parent.

Mercury, the lord of the 7th, receives the evil aspect of Saturn who is the lord of the 12th and is posited in the 4th. Venus, the Kalatrakaraka, and Mercury, the Kalatresa, are devoid of any benefic aspect. The Sun, the lord of the 6th, is in conjunction with Mars, the Kutumbesa. These factors go to show that the native will have to undergo troubles due to hsi partner in the shape of her ailments, etc. Saturn, under the above circumstances aspecting Rahu posited in the 6th may cause the loss of the partner in his Bhukti in Rahu's Dasa.

The association of the Sun (lord of a Dussthana) with Mars, the lord of wealth, may cause the decline of wealth of the native. This decline will be gradual as the above conjunction receives the aspect of Jupiter.

Chart-37. Male—Born on 17—12—1910 at 8-15 A.M.

	Sat. Rahu		Moon
	Rasi		
Lagna Sun Merc. Venus	Mars	Jup. Ketu	

	Sun	Ketu	Venus Sat.
Jup.	Navamsa		
Moon			Mars
	Rahu	Lagna	Merc

Balance of Rahu Dasa—12 years, 3 months and 1 day.

The lords of the 9th and 10th from the Lagna, and the lords of the 9th and 10th from the 10th, being in conjunction in the Lagna, constitute the best Rajayoga. (IV—3, 4). The Lagna is Sagittarius. Its lord has exchanged places with that of the 11th forming a Maha Yoga. (VI—32, 34).

Note the beautiful aspect which the lord of the 1st and the 4th, casts on the lord of the 2nd who is posited in the 5th. They also happen to be the lords of the 4th and 3rd whose mutual aspect bestows on the native prosperity, wealth, vehicles, children etc.

The Moon, (the mind) posited in a Kendra, aspects the Lagna and the lord of the 9th. This Moon is being in return aspected by Jupiter, the lord of the 1st and the 4th. This gives the native a pure and simple mind which will be an admirable possession to him; no doubt, she is polluted by aspects of the 3 malefics—Saturn, Mars and the Sun. The Sun and Saturn function as lords of the beneficial houses. The aspect of Mars, the lord of the 12th in the 12th, over the Moon, the lord of the 8th, is good. (IV—21 infra). As Jupiter, the lord of the 1st and 4th, aspects the Moon, the evil caused by Saturn's aspect over the Moon is nullified.

The Lagna is a philosophical Rasi and the Moon aspects it. The two philosophical planets aspect the Moon (mind), while there is a mutual aspect between themselves also. The two nodes of the Moon are in conjunction with these two planets. These factors will make the native a calculative philosopher, i.e., an ardent student of the science.

It will be interesting to note that the native is a Master of Arts in the First Class taking Philosophy as his optionl subject. He was till recently an officer of the Indian Audit and Account Service.

Now, about the Kalatrabhava: The lord of the 12th, Mars, aspecting his inimical sign Mithuna (7th), coupled with the evil aspects of the Sun and Saturn (lord of 2nd) makes the 7th Bhava weak. It does not promise unbroken marital happiness. The

evil aspect gains a strong hand over the benefic aspects of Jupiter and Venus over the same Bhava.

Venus and the Moon, lords of the 6th and the 8th respectively, are mutually aspecting. IV—21 infra.

Venus and Mercury in the 1st, Kendra, the Moon in the 7th, Jupiter in the 11th, the conjunction of the lords of the 9th and the 11th in the 1st, are all auspicious. (IV—15, 27).

The Moon's aspect over the conjunction of the Sun and Venus is very marked and effective, IV—32. The last two planets are within 12° of each other. IV—31.

Chart-38. Male—Born on 26—10—1892, at 21¼ Gh. after Sunset.

Jup.	Rahu				Merc.	Sat	
Mars	Rasi			Jup. Ketu	Navamsa		
			Venus Lagna	Sun			Lagna Rahu
Moon		Sun Merc Ketu	Sat.	Venus		Mars	Moon

Balance of the Dasa of Venus—12 years, 3 months and 20 days.

The Lagna is Vargottama and Venus, a benefic, occupies the same. [Sloka 1, (ii)]. The Yogakaraka, Mars, occupies a Kendra, at the same time giving his auspicious aspect to the Lagna. Sloka 1 (vi). There is mutual exchange of places between the lords of the 1st and the 3rd houses. The lords of the 3rd and 4th houses have become related by their mutual aspect. Sloka 5(c). Venus also (1) happening to be the lord of the 10th

(2) at the same time exchanging places with the Sun, the lord of the 1st and (3) also being aspected by Mars, the Yogakaraka, elevates the status of the native in the social sphere very far above the average. (IV—5). The lord of the Lagna is endowed with strength as he has exchanged places with the lord of the house of Veerya or strength.

The lord of the 7th is in the 2nd aspected by a powerful Jupiter, the lord of the 5th. (Sloka 5. c). This assures the native with a flourishing family, Jupiter functioning both as Putrakaraka and the lord of the 5th representing children. The aspect of the Yogakaraka over the 2nd house, and the conjunction of the lord of the Lagna with the lord of the 2nd, will make the native very wealthy.

The mutual aspect of Mars and Venus—the lords of the 9th and 10th (Sloka 3)—as well as the mutual aspect of Jupiter and Saturn—the lords of the 9th and 10th from the 9th—Sloka 4-(2(constitute a very strong Rajayoga. Saturn happening to be the lord of the 9th and 10th from the 10th—Sloka 4—(3)—and occupying the 2nd house is an additional factor supporting the above statement. Further rise in the native's career is thus well-assured.

The mutual aspect of Jupiter and Saturn—the two philosophical planets—makes the native highly God-fearing. He will have a very strong religious mentality. There is every reason to believe that the native will maintain his religious code of life throughout his life. The Moon symbolising the mind occupying Dhanus a sign of philosophy—and owned by Jupiter—, who in turn occupies his own Rasi in a Kendra position to her also supports the above view. There is also the presence of the Gaja-kesari Yoga.

Further, Jupiter and Saturn happen to be the lords of the 8th and the 6th houses respectively. Their mutual aspect is therefore highly beneficial to the native (Vide Sloka 21, infra), so far as fame and finance are concerned. But Jupiter being the Putrakaraka as well as the lord of the 5th is aspected by Saturn, the

lord of the 6th (a Dusstthana). This indicates that the native may have some losses so far as children are concerned.

Rahu in Mesha and Mars in Kumbha go in for good longevity for the native.

Chart-39. Male—Born on 16—1—1907 at 9 A.M.

			Jup.
Lagna Sat.	Rasi		Rahu
Sun Moon Ketu			
Merc.	Venus	Mars	

Sat	Ketu	Mars	
	Navamsa		
Sun Jup.			
Lagna Venus		Merc. Rahu	Moon

Jupiter is retrograde.

The lords of the 9th and 10th have interchanged places. (IV—3). The lords of the 9th and 10th counted from the 10th have conjoined. The Sun is in Vargottamamsa. Venus, the Yogakaraka is placed in the Mid-heaven and aspected by powerful Saturn the lord of the Lagna. The lords of the 2nd and the 5th are mutually aspecting (IV—28). The native will become very wealthy. Rahu is powerfully placed in the 6th and the lord of the Lagna is also very powerful. There is the Sasa Yoga. VI—1, 4). The native may not be very liberal as the Moon is placed in Makara, a Rasi owned by Saturn, a stingy planet.

The initial Dasa of Mars lasted for 5 years. Note the vigour of the succeeding Dasas which bring up the native to utmost importance and prominence. He is the son of a celebrated Dewan and was himself Dewan of a small Native State.

Chart-40. Male—Born on 15—9—1861.

			Ketu
	Rasi		
Lagna Moon			Sat. Jup. Mars
Rahu		Venus	Sun Merc.

Merc. Ketu			Moon
	Navamsa		
Sun			
	Mars Venus	Sat.	Jup. Rahu

The abcve is the hororcope of the greatest monument highly respected not only in India, but by the world at large. He is one of the greatest engineers ever born, but strange to say, he is also a great economist and a politician.

He was holding the highest post in one of the premier Native States in India for a few years by which time he transformed the economic, social and agrarian upheavals and brought that State to light and prominence. In other words, he modernised that State.

Let us look at the horoscope of that great man. The presence of Mercury and Venus, the lords of the 9th and 10th in their respective Moolarikona Rasis is the keynote for the successful career of the native (IV—3—a). Venus, the planet representing the Engineering and the Banking professions in the 10th Kendra and also in a Kendra position with respect to the Moon, made the native one of the best engineers of the world. IV—1 (i) and (iv).

Note that Venus is the Yoga Karaka for the Janma Rasi also; hence the above statement. His position in the 10th Kendra, the house of profession, brings him into the foremost place. The aspect of Saturn, the lord of the Lagna, on the lord of profession also should be noted.

The presence of the lord of the 9th (Mercury) in his own camp and in trine to the Moon is a highly beneficial position.

Jupiter's presence in the 8th house, it should be noted, is productive of good to the native. No doubt, Saturn, the lord of the 1st and 2nd, occupies the worst house, and the native will have to suffer the several disadvantages consequent thereby due to Saturn's presence in the 8th Bhava

The aspect of Mars (planet in the 8th and lord of the 4th) over the 2nd Bhava ; the presence of the lord of that Bhava in an inimical sign in the 8th ; evil aspect which this Saturn casts on Venus, the Kalatra Karaka—all these factors—mar the marital happiness which the native ought to have enjoyed due to his position.

पुनरपि योगान्तरमाह—

लग्नाद्भाग्यपकर्मपौ यदि तथा तद्भाग्यकर्माधिपौ
मानाद्भाग्यपकर्मपौ वरसमस्वल्पाधिकाराः क्रमात् ।
सम्बन्धत्रयसंस्थितौ च सबलावन्योन्यकेन्द्राश्रितौ
लग्नाधीश्वरराशिनायकयुतौ जातो धनी भूपतिः ॥ ४ ॥

Sloka 4. Note the following three pairs of planets :—

(1) the lords of the 9th and 10th houses reckoned from the Lagna ;
(2) the lords of the 9th and 10th counted from the 9th house from the Lagna ;
(3) the lords of the 9th and 10th counted from the 10th house from the Lagna.

These three respective pairs of planets are in their order capable of bestowing a high, medium (or ordinary) and a small position in life on the native concerned. If any of the three pairs aforesaid (*a*) are by their position mutually related by any of the three kinds of relationships referred to, *viz.* (i) by being in

conjunction or close association (ii) interchange, *i. e.*, each occupying the other's Rasi and (iii) mutual aspect, and possess strength, (*b*) occupy houses which are mutually in Kendra positions, or (*c*) be in conjunction with the planet owning house occupied by the lord of Lagna, the person born will become wealthy and a ruler of the Earth.

Mr. V. P. Madhava Rao, B. A., C. I. E.

Dewan of Travancore, Mysore and Baroda.

Chart-41. Born on 11—2—1850 at 3 Gh. after Sunset.

Died on 1—12—1934.

Sat.		Mars	
Sun Ketu	Rasi		
Venus Moon Merc.			Lagna Rahu
			Jup. Mandi

	Merc. Rahu		
	Navamsa		
Jup.			Moon Venus
		Sun Ketu Lagna	Sat. Mars

Balance of Kuja Dasa—6 years, 11 months and 11 days.

The Yogakaraka, Mars, occupies the 10th Kendra which is a necessary condition to elevate the native to the high position which he occupied. He is aspecting the Lagna symbolising the body. One can imagine the amount of power which the native was wielding as the Inspector General of Police of the Mysore State. He was deservedly given the Dewanship of three important Native States in India viz., Travancore, Mysore and Baroda. To support this statement, it can be observed that Jupiter, placed in the 2nd Dhana, aspects the 10th, as well as its lord. Note also that Jupiter aspects Mars, the lord of the 9th.

The unique position of the Yogakaraka in a Kendra with respect to the Lagna as well as the lord of the Lagna is noteworthy. The aspect of Mars over Vrischika, his own camp, would have enabled the native to command all kinds of vehicles, landed properties, etc.

Jupiter and Saturn are mutually aspecting. The parts played by these two planets are manifold. As lords of the 8th and 6th respectively, they are productive of immense good, (IV—21), The same result is true as they are lords of 5th and 7th (IV-5). These two planets are philosophic planets and as Saturn is posited in Meena (a philosophical Rasi), aspected by its lord, Jupiter, the native must have been a philosopher in the real sense. The above remarks, in short, mean that the native was a philanthropist and philosopher. The same two planets are the lords of the 9th and 10th from the 9th. They constitute a Rajayoga. Saturn, who is the lord of both the 9th and 10th houses reckoned from the 10th aspects the 10th, the 2nd, the Yogakaraka, the 5th and its lord.

But it has to be noted that Mercury, the lord of the 2nd, is in conjunction with his enemy, the Moon, the lord of the 12th, being aspected by Jupiter, another enemy, and the lord of the 8th. This Mercury is posited in the 6th house. This unhappy conjunction must have been responsible for unnecessary waste of money.

The Death occurred when native was 84 years, 9 months and 20 days, that is in his Sukra Dasa, Sukra Bhukti, Chandrantara. Venus is a Papin for Simha and the Moon also claims a Maraka power (being in a Dussthan) and also as Venus and the Moon are two non agreeing female planets.

Rajyadhurandhara **Sir K. Sheshadri Iyer, B.A., B.L. K.C.S.I.**
Dewan of Mysore.

	Moon Merc. Jup.	Sun Venus Ketu	
	Rasi		Lagna
Mars Sat.			
	Rahu		

		Moon	Sun Jup.
Ketu	Navamsa		
			Venus Sat. Rahu
	Merc.	Lagna	Mars

Chart-42. Born on 1—6—1845 at 9¼ Gh. after Sunrise.
Died on 13—9—1901.

Balance af Ketu Dasa—4 years, 3 months and 15 days.

The above is the horoscope of the memorable and distinguished personage—the "Remarkable Statesman"—who was wielding unlimited power and influence as Dewan during his entire regime in the Mysore State.

The lords of the 9th and 10th from the Lagna, the lords of the 9th and 10th from the 9th, and the lords of the 9th and 10th from the 10th—each of these pairs being in mutual Kendra positions constitute by themselves a strong Rajayoga. Sloka 4 (1), (2), (3), (b).

The combination of the Moon and Jupiter in the 10th, the formation of Ruchaka and Sasa Yogas (Sloka 1—i) further add strength to the aferesaid Rajayoga.

Mars, the Yogakaraka, IV—1 (vi), is in the 7th; the lords of the 1st and the 2nd are in the 10th and 11th respectively: the lords of the 1st and 9th are in conjunction and in the mid-heaven strongly aspected by powerful Mars, the owner of the 10th and also the Yogakaraka: the Lagna too is aspected by the Yogakaraka, Mars. Mars is also aspecting the lord of the Lagna and the 2nd house. The 1st and 2nd house are owned by the friends of Mars, while

the 10th house is his own. Jupiter, lord of the 6th, is conjoined with Mercury, lord of the 12th, in the 10th. (IV—21 infra). All these are responsible to lift him to the highest position possible. In addition, the lord of the 9th is in the 10th; the lord of the 4th and the 11th, in the 11th; the lords of 2nd and 11th, in the 11th, (IV—21, infra). All these are beneficial factors to support the above view. The Dasa of Mars also came in good time when the native was in the prime of his age (between his 41st and 48th year) say between 1886 and 1893. The presence of (Gajakesari) Yoga in the 10th house is very marked and worthy of note. The conjunction of the lord of the 9th with the Moon (the mind) goes to show that the native had a very liberal and broad mind.

Mars, the Yogakaraka, in conjunction, with the lord of the 7th and posited in the 7th and in exaltation, aspects the 10th, the 1st and the 2nd houses. These factors go to prove that, with the demise of his wife, his Yoga also will be over.

The positions of the planets in this nativity well indicate how the native, rising from a humble origin, has striven hard to earn the well-coveted post he occupied and prove to the world that the honours and titles conferred on him both by the State and the British Government were all well-deserved. For, the Moon, the lord of the Lagna, is in conjunction with Jupiter, the lord of Fortune (9th), in the 10th house strongly aspected by Mars, the Yogakaraka, and a friend to both the planets.

But the above conjunction has also to be viewed from a different standpoint. The Moon, the lord of the Lagna, is in conjunction with Mercury who is the lord of the 12th. Jupiter, the lord of the 9th, is also affected by his association with his enemy' Mercury (lord of the 12th). This combination in the 10th house goes to show that the property acquired by the native will soon come to a shattered condition after the native's exit from the world.

Chart-43. Male—Born on 9—5—1907, at 20 Gh. after **Sunrise.**

Sat. Moon Venus	Merc. Sun		Jup.
	Rasi		Rahu
Ketu			Lagna
Mars			

			Merc.
Jup. Ketu	Navamsa		Sat.
Moon Venus			Rahu
	Sun	Mars Lagna	

This nativity belongs to an officer of the I.C.S. who was employed in the Madras Presidency. Mars, the Yogakaraka, is aspected by Jupiter. The Sun and Venus are in their exaltation houses, and the latter is the lord of the 10th. These prove auspicious and make the native happy and healthy. (IV—13).

The lords of the 9th and 10th occupy houses which are mutually in Kendra position with respect to Jupiter who is the lord of the houses occupied by these planets.

So also do the lords of the 9th and 10th counted from the 9th. IV—4. The lords of the 5th and the 4th are mutually aspecting. These Yogas make the native prosperous, wealthy, endowed with vehicles and blessed with children. IV—5. The lords of the 3rd and 7th are conjoned. The effect will be the same as before. Jupiter owning the 8th is auspicious IV—9. Mercury in the 9th, Jupiter in the 11th, the Sun in the 9th and Saturn in Jupiter's Rasi, all prove auspicious. IV—16. The lords of the 6th and 12th are conjoined and prove benefics IV—22 infra, The combination of the Sun and Mercury, lords of the 1st and 2nd, in the 9th is another (Dhana) Yoga. IV—22. Mercury owning the 2nd and 11th, and the lords of the 5th and 9th mutually aspecting, are good Yogas IV—28 infra. So also do the lords of the 7th and 9th.

Mars, the Yogakaraka, aspects Venus, the lord of the 10th who is exalted. This Mars is aspected in return by Jupiter who is the lord of the houses occupied by Mars and Venus. This speaks of the high position and status held by the native.

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Mahatma-Gandhi

Chart-44. Born on 2—10—1869 at 4 Gh. 30 vigh after Sunrise Mean ayanamsa 22°—1′—1″ Lagna 6—11°—57′. Died on 30—1—1948 at 5 P.M.

	Jup.		
	Rasi		Rahu Moon
Ketu			
	Sat.	Merc. Lagna Mars Venus	Sun

Moon	Ketu	Mars Venus	Sun
	Navamsa		
Sat. Lagna Merc.			
Jup.		Rahu	

Balance of Mercury's Dasa 2 years 4 months 24 days.

The Lagna is very strong since Venus the lord of the Lagna is posited there creating Malavya yoga one of the Panchamaha-purushayoga. Jupiter aspects the ascendent. The Reader may note the relative positions of the Moon and Venus. Both are planets representing the commercial qualities· Both are posited in their own camps and mutually in Kendra positions and relatively placed in Kendra position with respect to Jupiter, the lord of the 9th from the 10th. This makes the native very adamant. His argument are reasonable systematic and it is only the opposite party that has to yield often. The combination of lords of the 1st and 9th in the Ascendent aspected by Jupiter and Jupiter occupying the 10 house from the Moon gives the Native the requisit Philosophical traits that had given him the applauded Title ‘ Mahatma ’. The lord of the 9th and 10th from the 10th are mutually aspecting, thus creating a Rajayoga. Lord of the 2nd is in conjunction with the lord of the 1st

aspected by Vakpathi this makes the native a commanding speaker conjunction of the Moon and Rahu in the 10th with reference to Lagna as well as Lord of the Lagna and the aspect of the Lord of the 6th over the Lagna and its Lord has created incidents at different stages of life for his imprisonment. That such imprisonment led the Native to gain more glory and fame is indicated by the fact that Lord of 9th is associated with the Lord of the Lagna in the Lagna, aspected by the benefic planet Jupiter (Lord of Sixth) situated in Kendra.

We shall lake this opportunity to point out the importance of the nodes of the Moon and the effect they cause by their occupying different positions : Rahu, the major node, if he were to occupy one of the four Kendras, will elevate the native to a very high level in the public eye and the native will be a figure of admiration. The effect above-stated is specially marked when the major node is in the mid-heaven.

Viewing the above statement with a clear conception, we see that these two nodes are only the points of intersection of the two ellipses, viz., the Moon's orbit and the Earth's orbit. These two points will occupy Kendras at the time of birth, only when this axis of intersection is at right angles to, or lie along the horizontal line.

∴ In the present case, Rahu in the 10th has brought the native to very high prominence.

Chart–45. Female—Born on 27/28—5—1907.
at 12-50 A.M. midnight.

Sat.	Venus	Sun Merc.	Jup.
Lagna			Rahu
Ketu	Rasi		
Mars	Moon		

Lagna Jup.	Sun		Merc
Ketu			
	Navamsa		Venus Sat. Rahu
	Mars Moon		

Balance of Saturn's Dasa—1 year and 9 months.

The lords of the 9th and 10th counted from the 9th, as also those of the 9th and 10th reckoned from the 10th, are each of them mutually aspecting (IV—4) and in mutual Kendra positions thus creating a Rajayoga.

The Moon occupies a Kendra house and is in Vargottamamsa IV—1 supra). Further, Mercury, Moon, Mars and Saturn are in their respective friend's houses; The position of Mars in the 11th house aspected by Jupiter indicates good longevity. The association of the lords of the 5th and 7th in the house of education has made her win hallmark of a University.

The Sun, the lord of the 7th, is associated with Mercury, the lord of 8th and an eclipsed planet and is subjected to the malefic aspect of Saturn, thus indicating that her married life has not at all been happy. She is now employed in the educational service and is destined to rise higher. The Moon and Mercury are in Kendra houses; Venus and Jupiter are posited in the 3rd and 5th, while Rahu and Mars in the 6th and 11th respectively. IV—16.

Chart-46. Male—Born on 3/4—4—1890 at 50⅓ Gh. after Sunrise

Sun Merc.	Venus		Rahu		Venus Lagna	Ketu Jup. Sat.	
	Rasi			Moon	**Navamsa**		
Lagna Jup.			**Sat.**	**Sun**			
Ketu	Mars		Moon	Mars	Merc. Rahu		

Balance or the Sun's Dasa—2 years and 10 months.

This nativity belongs to a responsible officer in a Major State in India. The Yogakaraka, Venus, is in the 4th in

Vargottamamsa and possesses full Digbala. The lords of the 9th and 10th reckoned from the 10th are mutually aspecting and thus constitute a Rajayoga. (IV—4). Further, there is the presence of Dhana Yoga as the Sun (lord of the 8th) is conjoined with Mercury (lord of the 6th). IV—22 infra.

The Moon lord of the 7th in the 9th (house of fortune) aspected by Mercury (lord of the 9th) as well as by Jupiter is highly beneficial so far as fortune is concerned. The 7th house is also aspected by Jupiter. The native will be prosperous both financially and maritally. The lord of the 4th Sukha being in the 11th, aspects the 2nd Dhana which is also aspected by its lord. The above only supports the statement already made about the prosperity of the native further. The justification for the native's high position lies in the fact that Venus, the Yoga-karaka, strong in the 4th, aspects 10th house which is his own.

The lord of the Lagna aspecting 5th, the Putrakaraka aspecting the same, the lord of the 4th aspecting the same,—all these—give sufficient strength to that house (of issue).

That the native will not rise very high is indicated by the presence of Saturn—the lord of the 1st and the 2nd—in the 8th and in the house of his enemy. And as Saturn is very badly posited, his aspect over the 10th acts as an impediment to further rise. The lord of the 8th, in conjunction with the lord of the 9th aspects the 9th.

It has to be noted that a planet having the ownership of two houses must fulfil his duties as the lord of each house. The first duty will correspond to the nature of the house which happens to come prior in the order of counting from the Lagna.

So, Mercury, the lord of the 6th, bestows good amount of wealth on the native as a result of his (Mercury's) conjunction with the Sun (lord of the 8th)—vide IV—22 infra. But while playing his role as the lord of the 9th, he is a benefic in conjunction with the lord of a Dussthana. His aspect over the Bhagya Bhava proves destructive to that Bhava, with the result

that the wealth earned becomes a source of worry instead of comfort and liable to be misspent. In the present case, Mercury owns Mithuna, the 6th, and Kanya, the 9th. His duty as lord of the 6th comes prior and as lord of the 9th occurs later.

The Moon, the lord of the 7th, though in 9th, is badly aspected by the lords of the 6th, 8th and 12th—all possible Dusstthanas.

The conseqenee of these three bad aspects on the Moon (the mind) will be that the native will be unable to overcome even the smallest obstacle that comes in his way, that is, the mental strength will not be adequate to overcome such obstacles.

पुनर्योगान्तरमाह—

राश्यंशोदयपाश्च राज्यशुभपौ धीभ्रातृबन्धवस्तपा-
श्चार्थायर्क्षपती च तौ खगवराश्चैकत्र वान्योन्यभे ।
उक्तर्क्षेषु सुहृत्स्वभोच्चभवनेष्वन्योन्ययुक्तेक्षिता
वृद्धिं वाजिगजादिकान् सुखसुतान्द्रव्यं च दद्युः क्रमात् ॥५॥

Sloka 5. (*a*) The lords of the Rasi and Amsa occupied by a planet and the lord of the Lagna ; (*b*) the lords of the 10th and 9th houses ; (*c*) the lords of the 5th, 3rd, 4th 7th houses ; and (*d*) the lords of the 2nd and 11th houses—these four sets of planets, if they are so related that being placed in any of the abovesaid houses they

(1) are together in one house

(2) occupy each other's houses

(3) have mutual aspect and at the same time occupy a friendly house, own house or an exaltation

Rasi, they respectively bestow on the native (*a*) prosperity, (*b*) elephants, horses and the like (*c*) happiness and children and (*d*) wealth.

Chart-47. Male—Born on 31—8—1889. Died on 14—4—1946 1 P.M.

			Rahu	Rahu		Sat. Jup.	
			Mars Venus	Merc.			
	Rasi		Lagna Sun Sat.	Mars.	Navamsa		Sun Venus Lagna
Jup. Ketu		Moon	Merc.	Moon			Ketu

Balance of Rahu Dasa—13 years, 9 months and 25 days.
The Lagna is in Vargottamamsa.

The above nativity belongs to an officer holding a very high position in one of the important Native States in India.

The unique position of the Sun in the Lagna Kendra, in his Moolatrikona Rasi and in Vargottamamsa considerably enhances the value of the nativity and makes the owner highly renowned and happy. (IV—1). The rising Navamsa rises with its lord. IV—5. Further, he has got the full aspect of his friends and benefic, viz., Jupiter, who is powerful being placed in his Moolatrikona.

Mars and Venus, the lords of the 9th and 10th houses are conjoined. (IV—4). The former, though in his debilitation Rasi and in the 12th, is in his exaltation Navamsa. Saturn, the lord of the 9th and 10th, reckoned from the 10th, is combined with the lord of the Lagna and makes the native powerful, wealthy and a chief among men. (IV—4).

Jupiter's owning the 8th house and Venus occupying the 12th are also favourable factors for enhancing the value of the horoscope. (Sloka IV—9). The native is extremely lucky and will have continuous prosperity throughout his career.

The three benefics, viz., Mercury, the Moon and Jupiter are in the 2nd, 3rd and 5th houses and are very auspicious. Sloka IV—16). Rahu in the 11th and Venus in the 12th are auspicious (IV-9, 16 infra), Mercury owning the 2nd as well as the 11th houses, and occupying the 2nd, identical with his exaltation, will make the native very wealthy (IV—5). He is sure to win royal favour and titles.

The Moon, the planet signifying the mind is badly aspected by (1) Mars, a planet in depression and (2) Saturn, a planet posited in his inimical house; further, he happens to be the lord of the 6th. This Yoga will often put the native to troublesome situations. There is no getting out of this position, as the Moon has no benefic aspect. To support this view, we have Venus and the Moon, lords of the 3rd and the 12th, interchanging places thus resulting in a Khala Yaga. [Phaladeepika] VI—32.

Chart-. 48. Male—Born on 1—8—1908 at 15 Gh. Vigh after Sunrise.

The lord of the Lagna is in the 9th along with Mercury, his friend, who is the lord of that house. Note that Mercury is in Vargottamamsa. IV-5. The lords of the 9th and 10th counted from the 10th are in conjunction with the Sun, the lord of the 11th, in

Sat.			Merc. Rahu Venus
	Rasi		Jup. Sun Mars
			Moon
Ketu		Lagna	

Jup.			Merc.
Lagna	Navamsa		Ketu
Venus Mars Rahu			
Moon Sat.	Sun		

Balance of Sun's Dasa—4 years. 8 months and 15 days.

mid-heaven. A powerful Rajayoga operates. Jupiter and Mars, planets under reference, are also posited in very favourable Navamsas. Mars, the lord of the 2nd, in conjunction with the Sun, the Rajyakaraka, bestows on the native a large amount of wealth which has to be earned only by wielding power and position. The exchange of places between the Sun (the Rajyakaraka and the lord of the 11th) and the Moon the (the Rajyastanadhipathi the lord of the 10th) answers for the enviable position held by the native.

The position of Saturn, the Yogakaraka, in the 6th and that of Mars (the lord of the 2nd) in the 10th, go to show that the native will be more wealthly than lucky. This is further supported as the said Yogakaraka has just begun his retrograde motion. The operation of a powerful Hamsayoga is noteworthy, phaladeepika VI—1, 3. Jupiter's aspect over the 2nd and his conjunction with the lord of the 2nd is favourable for financial matters. It maybe noted that these two planets are aspecting the 4th while Jupiter aspects the lord of the 4th, thus enabling the native to own immovabl elanded properties, vehicles, servants, etc.

The native will be bestowed with good children as the Putrakaraka Jupiter aspects the lord of the 5th (Saturn), while the 5th house is aspected by the Moon.

Jupiter's owning the 3rd, Rahu in the 9th, Ketu in the 3rd, Saturn in an Upachaya Rasi, are all favourable.

The native belongs to South India and is an officer of the Indian Civil Serviee.

Chart-49. Male—Born on 1—10—1901 at 6-48 A.M.

	Moon Ketu		
	Rasi		
Jup. Sat.		Venus Mars Rahu Merc.	Lagna Sun

	Rahu	Sun Venus	Mars
	Navamsa		Jup.
			Lagna
Merc	Moon	Ketu	Sat.

Balance of Sukra Dasa—4 years, 1 month and 28 days.

This is the horoscope of an influential gentlman of high rank. Venus and Jupiter are in their own houses. There is Hamsayoga Phala deepika VI—1, 3). The lords of the 9th and 10th are conjoined in the 2nd (IV—4). The lords of the 9th and 10th counted from the 10th are conjoined. The native will be very opulent. The lord of the Rasi and Navamsa occupied by the Moon is Mars and he is conjoined with the lord of the Lagna (IV—5). The lords of the 2nd the 11th are mutually aspecting. The lords of the 4th and 5th are together in the 4th. All these bring on Rajayoga—(IV—5). Jupiter in the 4th, Mercury and Venus in the 2nd, are favourable. Saturn's conjunction with Jupiter in Dhanus and his aspect over the Lagna and the 10th, make him feel disposed to do much public service. All the planets are in Kendra and Panaphara houses, indicating that the native will be an influential leader of men. (IV—29 infra.)

Chart-50. Male—Born on 18—7—1871, at 27¾ Gh. after Sunrise.

			Jup. Rahu
	Rasi		Sun Moon Merc.
			Venus
Sat. Ketu Lagna			Mars

	Jup.		
	Navamsa		Sun Sat. Ketu
Rahu			Lagna Mars
		Moon Merc.	Venus

Balance of Saturn's Dasa—6 years, 6 months and 25 days.

The lords of the 9th and 10th are conjoined in the 8th house. The lords of the 1st and 2nd and who are also lords of the 4th and 3rd are mutually aspecting. The lords of the 3rd and the 5th are mutually aspecting. The lords of the 2nd and the 5th are mutually aspecting—and both are in Kendras. The lord of the 1st and 4th is being aspected by the lord of the 2nd (wealth).

The lord of the 5th, i.e., Mars, aspects the lord of the 2nd who is posited in the Lagna. Jupiter, the Putrakaraka aspects the said Saturn, who is in the former's house identical with the Lagna. The native thus identifies himself with his children in their happiness. This is further supported by the fact that the lord of the 5th (houses of issues) and the Putrakaraka occupy mutual Kendra positions also with respect to the Lagna and the lord of the 2nd (house of Kutumba).

The two poilosophic. planets are mutually aspecting. Saturn, being in the philosophical sign Sagittarius, is aspected by its lord. These go to show that the native is also religiously inclined being particularly interested in religious studies, as the lords of the 2nd and the 4th—the two Vidyasthanas—are mutually aspecting. Mars aspecting Saturn in the present case spoils a bit the exquisitenes(of the philosophy of the native. The position of Mars in the 10th generally compels the native to hunt after status and position more than after salvation.

The native was a retired officer who held a very high position in a premier Native State.

Chart-51. Male—Born on 20—7—1878 at $\frac{5}{8}$ Gh. before Sunrise. Died on 25—2—1932.

Moon Sat.			Venus
	Rasi		Lagna Ketu Sun Merc. Mars
Jup. Rahu			

	Jup.		
Mars	Navamsa		Rahu
Merc. Ketu			Lagna Sun
		Venus Sat.	Moon

Balance of Saturn's Dasa—12 years and 8 months.

This nativity belongs to an officer who was occupying a very high post in a Native State in India.

The prime factor which appeals to the reader is the presence of the Sun, the Rajyakaraka, the soul, in the exact degree of the Lagna. The rising Navamsa has its owner with it. His association with Mars, the lord of the 10th, gave the native the coveted post he had occupied. The presence of Mars, the Yogakaraka, in the Lagna was also responsible for the quickness with which the native was rising in the official ladder. Mars has secured Neecha Bhanga from Saturn.

Jupiter and Mars, lords of the 9th and the 10th from the Lagna, as well as from the 9th are mutually aspecting and are posited in Kendra positions, thus resulting in a Rajayoga. IV—4 (1), (2).

Two Dhana Yogas are prominent in the nativity. The first one is due to the presence of the Sun, the lord of the 2nd, in the rising Navamsa which is his own. The second one is due to the mutual exchange of places between the lords of the 7th and the 9th. To support these views, Saturn, lord of a Kendra, is conjoined with the Moon, the lord of the Lagna, in the 9th (House of Fortune), while the lord of the 9th aspects the Lagna, the Sun and the Yogakaraka. The mutual aspect between

Jupiter, the lord of the 6th and Mercury, lord of the 12th, is another Dhana Yoga, IV—22 infra.

Saturn, the lord of the 8th, is posited in the 9th in conjunction with the lord of the Lagna. Jupiter, the lord of the 6th, aspects the Lagna and the Yogakaraka. Mercury's presence in the Lagna (as the lord of the 12th) is bad, The lord of the 4th and 11th has gone to the 12th. These are some of the unfavourable features which should have resulted in heavy unnecessary expenditure, mental worries and loss of kith and kin.

Jupiter and Mercury are posited in Kendra positions while Venus occupies the 12th. The native was born in the second quarter of Uttarabhadrapada. His demise occurred in the Dasa of Venus (planet posited in the 12th) in Mercury's (lord of the 12th posited in the Lagna) Bhukti.

Sir P. N. Krishna Murthi, B.L., K.C.I.E.

Chart-52. Born on 12—8—1849 between 3 and 4 P.M.
Died on 10—12—1911.

Sat.		Moon Mars	Venus	Sun	Ketu Moon		Lagna
Ketu	Rasi		Sun Merc.	Mars	Navamsa		
			Rahu Jup.				
Lagna					Merc.	Venus Jup. Rahu	Sat.

Balance of Moon's Dasa—2 years, 3 months and 25 days.

The Lagna receives the benefic aspects of Venus and Jupiter. Jupiter, being the lord of the Lagna and the 4th, occupies the 9th, a friend's house. Mars and the (exalted) Moon, the lords of the 12th and the 8th are combined in the 6th, aspected by Saturn, the lord of the 2nd. This latter planet, viz., Saturn, aspects the Lagna also. These yogas made the native exceedingly rich IV—22 infra,

The lords of the 9th and 10th—Sun and Mercury—are combined resulting in a Rajayoga. An interesting point in this combination is that the two planets are connected with the position of the Native; one is the lord of the 10th Rajyasthanadhipati, and the other is the Rajyakaraka.

It must be noted that the native would not have been very popular as the 10th house is aspected by Saturn and more especially as Mercury, the lord of the 10th, is posited in the 8th, his enemy's camp. Moreover, the combination of the lords of the 9th and 10th is in the 8th, a Dusthana. Mars' (lord of the 12th) aspect as well as that of Venus (lord of the 6th) over the Lagna is not favourable so far as financial matters are concerned. To be more clear, Saturn's (lord of the 2nd) aspect over Lagna would be getting the native good amount of wealth, while the aspects of Mars and Venus over the Lagna would make him feel the need for money.

अथावयोगमुक्त्वा तदपवादं चाह—

नाशस्थानगतो दिवाकरकरैर्लुप्तस्तु यद्राशिपो
नीचारातिगतोऽथवा यदि भवेत्सौम्यैरयुक्तेक्षितः ।
तद्भावस्य विनाशनं मुनिगणाः शंसन्ति सौम्यैर्युत-
श्चेत्तत्रापि फलप्रदो न हि तथा तन्वादिभानां क्रमात् ॥ ६ ॥

Sloka 6. If the lord of a Bhava should occupy the 8th house (therefrom), be eclipsed by the Sun's rays, be in depression, or posited in an inimical house and not associated with or aspected by benefics, sages say that the Bhava is then completely destroyed. Should the Bhava be in conjunction with benefics, even then it will not be effective. Thus should the Lagna and the other Bhavas be judged.

लग्नद्रेक्काणस्थितलग्नाधिपवशाद्योगान्तरमाह
चक्रवर्तियोगः—

लग्नस्यादिममध्यमान्तिमयुतो लग्नाधिनाथः क्रमात्
कुर्याद्दण्डपतिं च मण्डलपतिं ग्रामाधिपं तच्छिशुम् ।
शुक्रार्येन्दुजवीक्षितश्च सहितश्चेत्सौम्यवर्गस्थितः
स्वोच्चे वाखिलभूमिपालकममुं भूपालवन्द्यं वरम् ॥ ७ ॥

Sloka 7. If the lord of the Lagna occupy the first, middle or last decanate of the Lagna, the person born will turn out a judge, a chief among men, or a headman of a village, respectively. If the planet in question be aspected by or conjoined with Venus, Jupiter or Mercury, or occupy the Varga of a benefic or be in his exaltation, the native concerned will become an emperor of the whole earth and respected by other kings.

अथ चान्द्रयोगमाह—

स्वोच्चस्वर्क्षसुहृद्भगः पितृगृहे बन्धौ खभे सप्तमे
वीर्याढ्यो गुरुशुक्रवीक्षणयुतः पूर्णो विधुश्चेत्तदा ।
लग्नात्स्वास्पदगौ कुजार्कतनयौ चैवं स्थितौ योगवान्
सर्वज्ञः सुगुणाकरो जननुतः स स्याद्वदान्यो महान् ॥ ८ ॥

Sloka 8. If at a birth (*a*) the Moon with her digits, full and endowed with strength in her exaltation, Swakshetra or a friend's house, identical with the 9th, 4th, 10th or 7th and be aspected by or in conjunction with Jupiter or Venus; or (*b*) if Mars and Saturn be similarly endowed with strength and benefic aspect and occupy the 2nd and 10th houses from the Lagna, the person concerned will be omniscient, will be endowed with all virtues, will be extolled by people and will be a highly munificient and great personage.

Sri Ramana Maharshi

Chart–53. Born on 29—12—1879 at 48 Gh. Died on 14th April 1950 at 7–45 P.M.

Sat.	Mars		Ketu Moon
Jup.	Rasi		
Sun Rahu	Merc Venus	Lagna	

Jup.		Ketu	Moon
	Navamsa		Venus
Merc.			Sun
Lagna Sat	Rahu	Mars	

Balance of Jupiter's Dasa—5 years, and 4 months.
Mercury is retrograde.

The above is the horoscope of the great personage that was till now adorning Tiruvannamalai in the North Arcot District.

The lords of the 9th and 10th reckoned from the 9th have exchanged places thus leading to the Rajayoga enunciated (IV—4). The native was attracting many illustrious, noble and royal visitors from afar and had a large following.

Mars occupies a Kendra and is in his Moolatrikona. There is thus a powerful Ruchaka Yoga operating Phaladeepika (VI—1, 2). Both the Lagna and the Moon are aspected by Jupiter. Saturn, the Yogakaraka, is in Jupiter's house. The two philosophical planets have exchanged places. The Moon representing the mind is in the 9th, the house of philosophy, occupying a Vargottamamsa. She is being strongly aspected by Jupiter and the Sun, who are both in their respective Navamsas. This establishes a cardial relationship between the soul and the mind. The Yoga makes the native highly omniscient and endowed with all virtues. [IV—8 (a)]. It will be interesting to note that the two philosophic planets are occupying philosophic Navamsas. It is this Yoga that enables the native to achieve a high spiritualistic level. The Yogakaraka's position in the 6th establishes the

renunciation of the native so far as the worldly pleasures are concerned.

Mercury, the Vidyakaraka and the lord of the 9th, is in the 2nd, the house of learning. The native will be learned and his fluency in spiritual subjects will be very marked, as Mars, the lord of the 2nd, aspects the 2nd and Mercury, while Jupiter, the Vakpati, aspects the Lagna.

H. H. Sri Narasimha Bharati

Chart-54, Born on 11—3—1858 at 9 P.M. Died on 20—3—1912

Venus	Jup.		Sat.			Moon Rahu	Sat. Sun
Sun Merc. Rahu	Rasi			Merc.	Navamsa		Venus
Moon			Ketu				Mars
	Mars	Lagna		Lagna	Ketu	Jup.	

Balance of the Moon's Dasa—7 years, 5 months and 20 days.

The Lagna is in the 8th degree of Tula, while Saturn is in the 30th degree of Mithuna, Saturn is therefore in the 10th Kendra receiving at the same time the benefic aspect of the Moon. Mars is occupying the 2nd house and is in his own camp. Jupiter being in the 7th Kendra in his friend's house aspects Mars, the amount of aspect being 0·9 of a Rupa (Vide II—17½—18½ supra). Hence the native will be bestowed with power, influence, etc. Vide IV—8 (b).

Mercury, the lord of the 9th, is occupying a Vargottamamsa in the 5th and has exchanged place with his friend Saturn, the Yogakaraka and who is also in a vargottamamsa. This is a Maha Yoga, vide Phaladeepika VI—32. This Vidyakaraka exchanging place with that philosophic planet Saturn, and both of them being endowed with strength, made the native highly philosophic (as Mercury is the lord of the 9th) and learned. The Parivartana

under reference is between the lords of the houses governing (Dhi-intellect, Deva-divinity); Dharma-religious faith and Tapas-penance. Mars, the lord of the Vakstthana, is beneficially aspected by Jupiter, the Vageesa, who is placed in the former's house. This made the native's speeches highly fluent; and as the aspecting planet is Jupiter, the philosophic planet, no wonder his speeches mostly dwelt on religion and philosophy.

Saturn's presence in the 10th Bhava in a Vargottamamsa gave the native unsuprassed power, influence and respect as the planet is the Yogakaraka for this Lagna. The lord of the Lagna being in his exaltation supports the above view. Jupiter and the Moon are posited in mutual Kendra positions with respect to the Lagna and there is the Gajakesari Yoga. The aspect of the Sun over the 11th house was productive of immense good.

Chart-55. Male—Born on 7—9—1888 at 7½Gh. after Sunrise.

	Rasi		Rahu Sat.
Ketu			Sun
	Jup. Mars	Lagna	Merc. Moon Venus

Venus Moon Ketu	Navamsa		
Merc. Sat.			Mars Rahu
Lagna		Sun	Jup.

Balance of the Sun's Dasa—1 year, 11 months and 12 days.

The above is the horoscope of an officer holding a high position in a premier Native State in India. Saturn, the Yogakaraka, is in mid-heaven in his own Navamsa and is aspected by Jupiter. Mars is in the 2nd occupying his own house in conjuuction with Jupiter, a benefic. This Yoga makes the native highly omniscient, endowed with all virtues and famous—vide IV-8 (b). Mercury is exalted. Mars and the Sun are posited in their own houses

(IV—1). The lords of the 9th and 10th are in conjunction with he lord of the Lagna (IV—3). The unfavourable position of the above conjunction is that it is in the 12th and strongly aspected by Saturn. The lord of the 2nd and 7th, in conjunction with Jupiter in the 2nd, no doubt promises good marital life, wealth, children, etc. and the aspect of Jupiters over Saturn answers for the the high status commanded by the native. The same Jupiter is the Putrakaraka and Saturn happens to be the lord of the Putrabhava (5th). So that, the well being of the children is assured.

The native will however have to undergo some worries on the children's account as the Sun casts his glance over the inimical house Kumbha (the 5th from the Lagna), coupled with the evil aspect of Mars also; and the 5th house does not receive any aspect from Jupiter, nor from Saturn who is the lord of that Bhava.

The remarks made about Rahu,, the ascending node, under chart 44 pp. (77—78) apply here as well as for charts 56 and 57.

Chart-56. Male—Born on 7—6—1911, midnight at 12-5 A.M.

Mars	Rahu Sat.	Sun Merc.	
Lagna	Rasi		Venus
		Jup. Moon Ketu	

Lagna Ketu	Navamsa		
Jup. Merc.			Venus Sun Rahu
Moon		Mars Sat.	

Balance of Rahu's Dasa—16 years, 3 months and 28 days.

The Lagna is Vargottama IV—1.

The lord of the 2nd is in the 9th aspected by (1) Mars, posited in the 2nd and (2) Saturn, the lord of the Lagna.

The lords of the 6th and 12th are mutually aspecting (IV—22 infra). The lords of the 8th and 12th are conjoined

(because, the interval between Saturn and Mercury is only 9°). The lords of the 2nd and the 11th are one and the same. (IV-5,28).

The Moon and Jupiter in the 9th, Venus in the 6th, Mercury in Kendra, all prove auspicious (IV—16 infra). Saturn and Rahu in the 3rd are also good.

The Moon, being nearly full, is in the 9th in her friend's Rasi, having exchanged places with Venus. These two planets are also occupying mutual Kendra positions, thus establishing a cardial relationship between them. Jupiter in conjunction with this Moon makes the native omniscient, endowed with all virtues, extolled by people and the native will become a highly munificent and great personage (IV—1 (a).

The Moon and Mercury, the lords of the 9th and 10th from the 9th,—as well as the lords of the 6th and 8th—are also mutually aspecting and thus constitute a Rajayoga in a mild form IV—4, 22.

There is a Sambandha between the lords of the 2nd and the 1st, by mutual aspect. This is very auspicious.

The presence of Gajakesari yoga in the 9th is noteworthy.

The Lagna and the lord of the Lagna are both aspected by Jupiter, which is very beneficial. The Yogakaraka being posited in the 6th and his exchange of place with the lord of that house has lessened the Dhana Yoga and the Rajayoga referred to above, with the result that the native's finances may not come to the expected level befitting his merits. The above exchange of place also accounts for the fact that the native exerts more to get his prize which others would have get by less labour.

The mutual aspect between Saturn and Jupiter in conjunction with the nodes makes the native learned as Jupiter is the Vageesa and (Vakpati—lord of the house of speech) and philosophic.

Rahu in Mesha identical with the 3rd gives good longevity as also the conjunction and mutual aspect existing between two of the Dussthana lords.

अथ गुरुशुक्रराहुकेतूनां स्थितिवशाद्योगमाह—

देवाधीशपुरोहितस्य सहजान्त्याधीशता संततं
रन्ध्राधीश्वरताष्टमस्थितिरपि स्याद्योगकृद्देहिनाम्
षष्ठस्थः शुभकृत्कविः स्मरगृहज्ञानायमानस्थितो
राहुर्योगकरस्तृतीयनिलये केतुस्तु योगप्रदः ॥ ९ ॥

Sloka 9. Jupiter when he owns the 3rd and 12th houses in a nativity will be productive of good to the person concerned. The same remark applies when he holds the ownership of the 8th house or when he occupies the 8th house. Venus will do good when in the 6th house; Rahu will be favourable when he occupies the 7th, 4th, 9th, 11th and 10th houses. Ketu will prove auspicious when he is in the 3rd house.

Chart-57. Male—Born on 2—8—1869, at 12⅝ Gh. after Sunrise.

	Jup.	Moon	
	Rasi		Merc. Sun Rahu
Ketu			Venus
	Sat.	Lagna	Mars

		Mars Ketu	
Moon	Navamsa		Venus
Jup. Sat. Sun	Rahu	Lagna	Merc

Balance of Sun's Dasa—2 years, 0 month and 20 days.

The native held a very high post in a permier Native State in India and has now retired.

The Lagna is in Vargottamamsa and the lord of the 10th house is in exaltation aspected by Saturn, the Yogakaraka, with his 7th aspect. The 10th house is occupied by Rahu and the lords of the 9th and 11th, Jupiter and Mercury are in mutual Kendra positions. Venus, the lord of the Lagna is in the 11th and is

aspected by Jupiter as well as Saturn. All these are favourable factors to justify the high position occupied by the native.

Regarding the Kalatrabhava, Jupiter in the 7th and aspected by Mars, the lord of the 2nd and 7th, indicates that the native's partner in life was of an exceptionally noble disposition. She had all the good qualities of a dutiful wife. The aspect of Jupiter over Venus supports the above view. But the lord of the 2nd and the 7th is in the 12th, identical with his inimical Rasi; the Kalatrakaraka is in his enemy's camp being aspected by Saturn; there is also the presence of an evil planet in the 2nd house; all these have brought about the untimely demise of the partner and the loss sustained there by.

In spite of the fact that Mars, the lord of the 2nd, occupies the 12th, the native is wealthy because, Saturn, the Yogakaraka, is in the Dhana Bhava. As the 5th house reckoned both from the Sun and the Moon are tenanted by evil planets and as Jupiter, the Putrakaraka, receives the evil aspect of Mars, the happiness of owning children is practically nil.

The native does not posses a large heart as the Moon is aspected by a malefic and has no benefic aspect.

Chart-58. Born on 7/8—11—1838 at 27 Gh. after sunrise,

	Rasi		Sat. Rahu
Ketu			
Moon Mars	Jup. Venus	Merc. Sun Lagna	

Sat		Sun	
Venus	Navamsa		Rahu
Ketu Merc.			
Lagna Jup.			Moon Mars

Balance of Sukra's Daa—9 years, 1 month and 2 days.

The above is the horoscope of an outstanding figure in the whole world. The Yogakaraka is in the mid-heaven. The lords of the 9th and 10th reckoned from the 10th have exchanged places (IV—4). They are also the lords of the 2nd and 3rd. The Ascendant is occupied by the Sun and Mercury. One is the soul and the other is the planet representing knowledge. Mercury is posited exactly at the Eastern horizon. The lord of the 4th is aspecting the 4th, while he is being aspected by Jupiter, the Vageesa, posited in the 2nd. The native will thus be highly learned and he will be an embodiment of learning. The lords of 6th and 8th are conjoined in the 2nd house thus making the native wealthy.

The native will occupy one of the most envied positions in the world and will receive titles and degrees from Kings and public bodies. He will be a very fluent speaker. His opinions will be highly valued as the Vakpati—Jupiter is in the Vakstthana in conjunction with the lord of the Lagna and receives no bad aspect. Jupiter's aspect over Saturn is not returned, which shows that the native's learning will be more useful to the material world. Had it been otherwise, that is towards spiritual plane, no wonder he would have been a second Buddha.

Jupiter owning the 3rd, and Rahu occupying the 10th will prove auspicious. Mercury in the 1st and the presence of Jupiter and Venus in the 2nd, and that of the Moon and Mars in the 3rd, are all good. (IV—16). The native will be very wealthy, IV-27.

अथ लग्नादिभावानां पापस्वयोगात्पापफलमाह—

दुःस्थानान्निगतोऽरिनीचगृहगश्चास्तंगतो वाऽपि य-
द्भावेशः शुभयोगदृष्टिरहितः क्रूरारियुक्तेक्षितः ।
नीचार्येशगतः पराजयहतश्चेत्पापिभिर्निद्युतिः
तद्भावस्य विनाशनं निगदितं लग्नादिभानां क्रमात् ॥१०॥

Sloka 10. If the lord of a Bhava be posited in any of the Dusstthanas (6th, 8th, 12th), in his depression or inimical house, or be eclipsed, be devoid of association or aspect of benefics, be in conjunction with or aspected

by his enemy, occupy his inimical or debilitation Amsa, be conquered in planetary war with malefics and consequently (have rays that have become) feeble (or low) in brilliancy,—that Bhava should be pronounced as totally destroyed or useless. The case of all the Bhavas from the Lagna onwards should thus be viewed.

अथ भावाधिपतिबलानुसारेण भावानां वृद्धियोगमाह—

यद्यद्भावपतिस्त्रिकोणगृहगः केन्द्रत्रिलाभाश्रितो
मित्रोच्चस्वगृहांशगो बलवतोरेत्य स्थितः सौम्ययोः ।
मध्ये तत्पतिषूच्चगेषु च शुभैर्युक्तेक्षितो वा ग्रह-
स्तत्तद्भावफलस्य वृद्धिमतुलां शीघ्रं करोति क्रमात् ॥११॥

Sloka 11. Whenever (1) the lord of a Bhava is posited in a Trikona house, a Kendra house, in the 3rd or 11th house, in a friendly, exaltation, own Rasi or Navamsa and is placed between two strong benefics, while the owners of such Kona, Kendra, 3rd or 11th house aforesaid are also in their exaltation, or (2) the said lord is associated with or aspected by benefics, such lord will bring unsurpassed prosperity to that Bhava and that too in a short time.

अथभावभावेशतत्कारकग्रहपापत्ववशाद्भावानामनिष्ट योगमाह—

भावो भावपतिश्च कारकखगस्ते पापमध्यस्थिताः
पापैः शक्तिभिरन्विताश्च विबलाः सौम्यैरयुग्वीक्षिताः
तेषां भाग्यसुखाष्टधीव्ययगताः पापास्तदंशर्क्षपाः
तद्भावे रिपुनीचमूढविजिताश्चेद्भावहानिं वदेत् ॥ १२ ॥

Sloka 12. If a Bhava, its lord, its कारक (Karaka) planet, these three, be surrounded by malefics and conjoined with powerful malefics and are weak and have no association or aspect of benefics; and if malefics occupy the 9th, 4th, 8th, 5th and 12th houses reckoned

from each of the said three, and the lords of the Navamsas occupied by these malefics be inimically placed, eclipsed or conquered in planetary war in that Bhava, then the destruction of the Bhava should be declared.

अथग्रहाणामुपाधिवशाच्छुभत्वमाह—

स्वर्क्षोच्चादिसुहृत्त्रिकोणसहिते राश्यंशवर्गोत्तमे
सौम्यः सौख्यकरोऽथ पापखचरोऽप्येवं विधश्चेच्छुभः ।
यद्भेशस्थितभांशपा बलयुताश्चेत्तद्भपो लाभकृ-
द्यस्यांशर्क्षगतो बली हितखगः सौम्योऽपि तस्यार्थदः ॥१३॥

Sloka **13.** If a benefic planet occupy his own, exaltation, a friendly or Moolatrikona house or a Vargottama Amsa, it will promote the happiness of the person concerned. Even if the planet be a malefic one, it will prove auspicious under the above conditions. If the planets owning the Rasi and Navamsa occupied by the lord of a Bhava be endowed with strengh, that lord will promote the increase of that Bhava. Any powerful benefic occupying a friendly Rasi and Amsa in (any) Bhava confers wealth, etc., on the native.

Chart-59. Male—Born on 4—6—1888 at 12-55 P.M. local time.

Moon		Venus Sun	Merc.
	Rasi		Sat. Rahu
Ketu			
	Jup.		Lagna Mars

	Venus Ketu		
Lagna Merc.	Navamsa		Sun Mars
Moon			
		Sat. Rahu	Jup.

Balance of Mercury's Dasa—9 years, 2 months and 15 days.

The lords of the 9th and 10th are in their own places. (IV—3). Venus, the lord of the 2nd, is in the 9th. The Moon aspects the Lagna. There is mutual aspect between the lords of the 2nd and 9th, and 4th and 7th. These are some of the beneficial points constituting the Rajayoga in mild form and thus making the native wealthy.

There is struggle at every inch of the native's life, as Saturn, the lord of the 6th, casts his evil glance on the Lagna, Mars, the lord of the 8th, being himself posited in the Lagna, also gives his share to the above statement as he casts his evil glance on the 4th. The one Yoga which enables the native to overcome all these troubles is the presence of an unmolested Mercury, the lord of the Lagna, in the mid-heaven identical with his camp. There is Bhadra Yoga. The conjunction of the lord of the 9th with the Sun, the lord of the 12th, does not promise good luck.

Note the aspect which Jupiter, lord of two philosophical signs—Dhanus and Meena—and also the Vageesa, casts on the Moon (the mind), who is in Meena, (a philosophical sign), and on Saturn, another philosophical planet. This has made him to expound philosophy well. He has a silvery voice and he is an eloquent speaker, as the lord of the 2nd is powerfully aspected by Jupiter

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Chart-60. Male—Born on 7—9—1874, at 8 P.M.

Lagna	Rahu		
	Rasi		Moon
Sat.			Mars Sun Merc.
		Venus Ketu	Jup.

	Mars	Jup.	Sat. Rahu
Lagna	Navamsa		
Ketu Venus Moon	Merc.	Sun	

Balance of Mercury's Dasa—16 years, 9 months and 18 days.

The native retired after holding a very high post in a Native State. The lords of the 9th and 10th from the 10th are conjoined in one house. Four planets are placed in their own camps. Rahu in Mesha and Jupiter in Kanya indicate good longevity. The lords of the 5th and 11th are mutually aspecting IV—28. The horoscope is powerful and the native's services were specially recognised by the Government by the conferment of a royal title from the sovereign whom he faithfully served.

Venus, the lord of the 8th, occupies the 8th and therefore is productive of good. So also is the presence of the Sun, lord of the 6th. Mars, the lord of the 2nd and 9th, in conjunction with the Sun (the Rajyakaraka) aspects the Lagna while the Lagna receives the benefic aspect of Jupiter, the lord of the 10th and 1st. This is a very strong point to support the high position occupied by the native.

Chart-61. Male—Born on 26—4—1895 at about °1 gh. before Sunrise.

	Lagna Merc. Sun Moon	Venus	Jup. Mars
Rahu	Rasi		
			Ketu
		Sat.	

	Merc	Lagna	Venus Rahu
	Navamsa		Sun
Sat. Mars Jup.			
Ketu	Moon		

Balance of Sukra Dasa—2 years, 9 months and 8 days.

The above is the horoscope of a celebrated astrologer in South India. Astrology is one of his main professions.

The lord of the 10th is posited in Kendra occupying his own Navamsa. He is also in his exaltation, thus, a powerful Sasa Yoga operates as Saturn has full Digbala, II—($11\frac{1}{2}$—$12\frac{1}{2}$).

Note the aspect of (1) Jupiter (lord of she 9th), (2) Mars (lord of the 1st) and (3) Saturn (lord of the 10th and 11th) over the 9th. This certainly makes the native very fortunate as the 9th is the house of fortune.

Regarding the standard of the knowledge of the native so far as occult sciences are concerned, planets are very favourably situated. Saturn, the planet supposed to be well-versed in this science, gives his full aspect to the Lagna and the Sun (soul) while the Moon, the lord of the 4th (house of learning), and Mercury (the Vidyakaraka) are conjoined in the Lagna, aspected by the same Saturn. Venus, the lord of the 2nd, is in the 2nd (IV—13). Saturn also aspects the 4th. This Saturn is aspected by Jupiter (Vakpati). All these Yogas make the native highly learned.

The Sun and Mercury, the lords of 9th and 10th respectively counted from the 9th are conjoined in the Lagna, resulting in a Rajayoga IV—4 (2).

The conjunction of Mars and Jupiter, lords of 8th and 12th respectively is also a Dhana Yoga. There is the mutual aspect between the lords of the 5th and 10th. But the conjuction of (a) Jupiter (as the lord of the 12th) and Mars (as the lord of the 1st), (b) Jupiter (as the lord of the 9th) and Mars (lord of the 8th) is very unfavourable. The amount earned may not last long as the lord of the 9th (Bhagya) is affected. He will earn first and then lose.

अथराशीनां ग्रहाणां च संबन्धादिवशाच्छुभफलमाह—

रिःफाष्टारिगतस्य राशिरशुभस्तद्भेशयुग्दृष्टभं
भ्रष्टं स्यात्क्रमशः सितज्ञगुरवः स्युस्तेषु सौख्यप्रदाः ।
मित्रोच्चस्वभगाः षडन्त्यमृतिगा वा सौम्यदृष्टाः शुभा-
स्तन्नाथा रिपुनीचमूढविजिताश्चेत्तद्गृहस्थाः शुभाः ॥१४॥

Sloka 14. The Rasi owned by a planet occupying the 12th, the 8th or the 6th house is inauspicious, while the one containing the lord of such a house or the one

aspected by such a lord is lost or fallen. Venus, Mercury and Jupiter in their order, if they are respectively posited in the above three houses will be productive of happiness. Planets in the 6th, 12th and 8th if happening (at the same time) to be in their friendly, own or exaltation signs, or be aspected by benefics will prove favourable. If the planets owning the said house be inimically placed, be in depression, be eclipsed or vanquished in war, the planets occupying these will then prove auspicious.

अथ ग्रहाणां दृक्त्वलक्षण्यं गुरुशनिकुजशुक्राणां बलविशेषं चाह—

बालो वृद्धखगोऽस्तगश्च विजितः पश्यन्नपश्यत्यसौ
शुक्लाशुक्लदिनैः शुभाशुभखगाः पूर्वामुखाद्युत्क्रमात् ।
प्रत्यग्दृष्टियुतो दृढः सुरगुरुर्मन्दो ऋजुः शक्तिमान्
मूढस्थोऽपि भृगुः शनिश्चाबलवान् भौमोऽरिगो वा बली ॥ १५ ॥

Sloka 15. A planet that is in infancy, one in advanced age, one that is eclipsed or one that is vanquished, though aspecting, does not aspect at all. Benefic and malefic planets aspect during the bright and dark portions of a month towards the East and West respectively. Jupiter is strong in his aspect towards West. Saturn is strong while in his direct motion. Venus and Saturn though eclipsed will not lose in strength. Mars is strong even in his enemy's-camp.

अथ ग्रहाणां शुभत्वविशेषमाह—

केन्द्रे भ्रातृधनायधीनवमगाः षष्ठेऽपि सौम्याः शुभाः
क्रूराश्चोपचयस्थिता रविशनी धर्मस्थितौ ज्ञेऽष्टमे ।
स्वोच्चस्वर्क्षसुरेज्यभस्थरविजो लग्नस्थितोऽपीष्टकृत्
शुक्रो द्वादशसंस्थितोऽपि शुभदो मन्दांशराशी विना ॥१६॥

Sloka 16. (*a*) Benefics when posited in a Kendra, 3rd, 2nd, 11th, 5th, 9th and even in the 6th house will prove auspicious. (*b*) Malefics will be so when in उपचय (Upachaya) places (*c*) The Sun and Saturn will be favourable when in the 9th, and (*d*) Mercury when in the 8th. (*e*)Saturn, when he is in his exaltation, own house, or in a Rasi owned by Jupiter, will do only good even if he occupies the Lagna. (*f*) Venus, though placed in the 12th, will prove auspicious except when he is in a Rasi or Amsa owned by Saturn.

His Holiness Sri Chandrasekhara Bharati

Chart-62. Born on 16—10—1892 at $3\frac{1}{4}$ Gh. after Sunrise.

Jup.	Rahu		
	Rasi		
Mars			Venus Moon
		Sun Merc. Lagna Ketu	Sat.

Jup.	Lagna	Sat.	Moon
Ketu	Navamsa		
			Mars Rahu
	Merc.	Sun	Venus

Balance of Ketu Dasa—2 years, 3 months and 25 days.

This is the horoscope of the eminent Guru who was rightly occupying the Sringeri Peeta. The Sun is in Vargottama in the Lagna. Jupiter being retrograde is also in Vargottama. The strong mutual aspect of Jupiter and Saturn—the two philosophical planets—, and the presence of the Yogakaraka in the 12th house go to prove that the native had renounced all worldly pleasures. Another factor supporting this statement is the combination of Ketu with the Sun, the Soul of Kalapurusha in the Lagna.

The lords of the 9th and 10th houses reckoned from the 9th, are both strong, the former being Yogakaraka, and the latter occupying his own house and Varga. The mutual aspect between these two justifies the native being looked upon with high veneration and paid all royal honours. The Sun happening to be posited in the Lagna Kendra and in Vargottamamsa makes the native richly deserve all these honours. The presence of the lord of the 2nd house in the 4th, identical with his exaltation sign and in a Kendra position to Mercury, the lord of the 9th, makes the native exceedingly learned in scriptures and philosophy. The combination of the lords of the 1st and the 10th in the 11th is highly beneficial. This conjunction (between Moon—the mind, and Venus—the lord of the Lagna or body) is being aspected by a strong Mars, lord of 2nd (Vidyastthana), posited in the 4th The mutual exchange of places between the lord of the Lagna (body) and the Sun (the Soul) goes to prove the high degree of his penance.

Chart–63. Male—Born on 20—4—1880 at 18 Gh. 10 Vigh. after Sunrise.

Merc. Venus Sat. Jup.	Sun		Mars Ketu
	Rasi		Lagna
			Moon
Rahu			

Sat. Ketu			Sun Moon
Lagna	Navamsa		
Mars			
	Venus	Jup. Merc	Rahu

Balance of Ketu's Dasa—2 years, 10 months and 7 days.

The above horoscope belongs to a retired District Judge of the Madras Government. His services have been very well appreciated by the Government by the conferment of the title of 'Diwan Bahadur'. The birth has taken place very near after mid-day when the Sun is very powerful and exalted. Benefics

in the 2nd and 9th, Rahu in an Upachaya place and the position of Saturn in the 9th and that too in Jupiter's Rasi and in Vargottamamsa, and the lords of the three Dussthanas conjoining in one Rasi, all these are very favourable factors to make the nativity a very powerful one IV—16. Further, Rajayoga arises by the association of the lords of the 9th and 10th houses reckoned from the 10th. by the combination of the three benefics in the 9th—the house of Dharma—, by the formation of a splendid Chandradhiyoga in the 8th house from the Moon. (IV—25 infra).

The native is magnanimous, fond of childern (as Jupiter aspects the 5th house, and the Moon and Mars are friends), always disposed to help others and do good to the public, fond of religious observances and is of a charitable disposition. The Yogakaraka being in the 12th and in an enemy's camp, and not receiving any beneficial aspect indicates that native has not been lucky as he ought to have been for his merits.

Chart–64. Female—Born on 1—4—1875 at Sunrise
Died on 19—2—1928.

Rahu Lagna Sun		Mandi	
Merc. Venus	Rasi		
Moon Sat.			
Mars		Jup.	Ketu

	Mars Merc. Moon		
Rahu	Navamsa		
			Ketu
Sun Jup.	Venus Lagna	Sat.	

Balance of Moon's Dasa—9 years and 9 months.

The native's life was only 53 years (less than the medium), because, the 3 benefics, viz., Jupiter, Venus and Mercury, are all posited in Dussttanas (III—6). The Yoga of the horoscope has been marred by the association of the lord of the 12th house with the lord of the 5th. IV—2 supra. The lords of the 5th and the

11th are conjoined IV—28. Jupiter occupying the 8th is not bad. Venus proves auspicious in the 12th house except when he is in a Rasi or Amsa owned by Saturn IV—16. So, he is bad here. Mercury, the lord of the 4th and 7th in the 12th is not beneficial. Though the Moon, the lord of the 5th, aspects her own house, she is in conjunction with Saturn, the lord of the 12th. Jupiter the (Putrakaraka), occupies a Dustthana and is badly aspected by Saturn, the lord of the 12th. Further, the 5th house is aspected by Saturn and Mars. Hence the native will not have the good fortune of owning any living children.

Mars, the lord of the 2nd and 9th, occupies the 10th Kendra, aspecting at the same time the 1st and the 4th house. As a consequence the native must have been wielding some power; she must have also commanded good wealth, vehicles, servants, etc. The presence of the lord of the 6th in the Lagna, the lord of the 1st in the 8th, and the aspect of the 12th over the 1st, all these proved detrimental to her rise in life and she passed away before people could understand her merits.

अथ शुभानां पापानां च पादवृध्या शुभत्वपापत्वतारतम्यमाह—

क्षीणेन्दुश्च सुधांशुजश्च भृगुजः पूर्णेन्दुजीवौ क्रमात्
एकद्वित्रिचतुष्पदात्मकशुभाश्चाथेज्यशुक्रौ तथा ।
सौम्यस्थौ यदि नायकेन शुभदौ क्षीणेन्दुपापेन्दुजौ
सूर्यो राहुकुजौ च केतुरविजौ पादाधिकात्पापदाः ॥१७॥

Sloka 17. The following, *viz.*, (1) the waning Moon, (2) Mercury (3) Venus (4) Full Moon and Jupiter, become auspicious in the proportion of $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$ and 1 respectively. Jupiter and Venus become fully favourable when in the house of a benefic and in conjunction with the lord of the same. The following four groups, *viz.*, (1) waning Moon and Mercury when he is a malefic, (2) the Sun (3) Rahu and Mars and (4) Ketu and Saturn are productive of evil in the same proportion already stated.

अथ भावकारकादीनां फलविचारः—

भावानां फलकारकाश्च विमुखा नैसर्गिकाश्चाथ य-
द्भावेशान्वितभांशपावपि तथा तद्भावतत्कारकौ ।
यद्यत्कारकराशिगोऽशुभखगस्तत्तत्फलध्वंसक-
स्तत्तत्कारकभावयोगवशतः स्वल्पं फलं कारयेत् ॥ १८ ॥

Sloka 18. If the फलकारक (Phala Karaka) and the भावकारक (Bhava Karaka) of any Bhava as also the lords of the Rasi and Navamsa occupied by the lord of that Bhava and the Bhava itself, be hostile, the effect of the Bhava is lost.

Whenever a malefic planet occupies a Rasi functioned by a कारक (karaka), it will destroy the effects produced by that Karaka planet. The Bhava Karakas owing to their occupation of Bhavas to which they are Karakas will only produce a very small fraction of the (otherwise usual) effect.

My friend, Mr. M. Ramakishn Bhat, M.A., Professor of Sanskrit St. Joseph's College, Bangalore, interprets the above Sloka thus :

If the Karakas of the Bhavas are naturally hostile to the Bhavas, *i.e*, are turned away from them, (in other words), if the Karakas are in advance of the Bhavas, and if the lords of the Rasi and Navamsa occupied by the lord of a Bhava are averse to the Bhava and its Karaka, the effects of that Bhava are spoiled.

Whenever a malefic planet occupies a Rasi owned by a Karaka, it will destroy the effects produced by that Karaka. Similarly, a malefic conjoined with a Bhava or its Karaka will considerably reduce the effects of that Bhava.

Note :—The natural aversion of Bhavas and their Karakas also happens as follows :—Let us suppose Vrishabha to be the Lagna. Then Makara becomes the 9th Bhava, and the Sun, its Karaka. Here the Sun has got a natural aversion to the Bhava, because, it belongs to his enemy, viz., Saturn.

अथ बाधकत्वादिसंज्ञामाह—

पूर्णेन्दुज्यशनिध्वजाः स्वयुतभाद्द्विद्वादशच्छादकाः
दुष्टश्चेद्धिषणोऽपि रिःफभवने शेषाः पुरच्छादकाः ।
दृष्ट्या क्षेत्रयुतेन वा सहयुजान्योन्यर्क्षयुक्तेन वा
सर्वे भावपभावकारकखगाः शक्ताः क्रमाद्योगदाः ॥१९॥

Sloka 19. The full Moon, Jupiter, Saturn and Ketu are termed Chhadakas (छादकाः) for the two houses (2nd and 12th) adjacent to each of them. If Jupiter (owing to his owning a Dusstthana) should also turn out as hostile to the native, he will be a Chhadaka only for the 12th. The rest are Chhadakas for the 2nd only. The lords of the several Bhavas and their respective Karakas bring luck to the native concerned by a sort of संबन्ध (Sambandha) between them through aspect, occupation, conjunction or mutual exchange.

अथ भावस्थग्रहवशाच्छादकवेधकादिसंज्ञां मारकनिरूपणं चाह—

यद्यद्भावधनर्क्षसंस्थितखगस्तच्छादकाख्यस्मृतः
तद्भ्रातृस्थखगोऽपि वेधकखगस्तद्बन्धुगो बन्धकः ।
तद्बन्धे प्रतिबन्धकोऽत्र सहितात्तद्रन्ध्रवृद्धिक्षयौ
स्यातां भावधनास्तभद्वयपती तन्मारकाख्यौ क्रमात् ॥ २० ॥

Sloka 20. A planet in the 2nd house from a Bhava is called the छादक (Chhadaka) for that Bhava, while that in the 3rd is called the वेधक (Vedhaka). He who is placed in the 4th is termed बन्धक (Bandhaka). The one

in the 8th is known as प्रतिबन्धक (Pratibandaka). From this planet in the 8th should be predicted all about the increase and destruction of the Bhava. The lords of the 2nd and 7th house with respect to any Bhava are termed Marakas of the Bhava.

मित्रक्रूरखगस्य दृष्टिरनघैः स्वाधीनवेधा स्मृता
शत्रुक्रूरनिरीक्षिते न च पराधीनाख्यवेधा भवेत् ।
पापैः पूर्वफलं ततोन्तिमफलं सौम्यैः खलैस्तादृशं
सौम्यासौम्यखगैर्बलाधिकतमैः स्याद्भाग्यमायुः क्रमात् ॥२१॥

Sloka 21. The aspect cast on a planet by malefics who are friendly is known as स्वाधीनवेध (Swadheena Vedha), while the one by malefics who are also inimical is termed पराधीनवेध (Paradheena Vedha). The effect caused by benefics will be similar and felt at the beginning while the same arisen through malefics will be a bit untoward and felt at the end. The native's general luck and longevity will also be similar to the preponderance in strength of the benefic and malefic planets.

अथ केवलषष्ठाष्टमव्ययेशानां सम्बन्धाद्विपरीताख्यं राजयोगमाह—
रन्ध्रेशो व्ययषष्ठगो रिपुपतौ रन्ध्रे व्यये वा स्थिते
रिःफेशोऽपि तथैव रन्ध्ररिपुभे यस्यास्ति तस्मिन्वदेत् ।
अन्योन्यर्क्षगता निरीक्षणयुताश्चन्यैरयुक्तेक्षिता
जातोऽसौ नृपतिः प्रशस्तविभवो राजाधिराजेश्वरः ॥ २२ ॥

Sloka 22. If in any one of the following three Yogas, *viz.*, (*a*) lord of the 8th occupying the 11th or 6th; (*b*) lord of the 6th being placed in the 8th or 12th; (*c*) lord of the 12th being posited in the 8th or 6th; (*d*) the said three lords being connected in any way, by

mutual interchange of places, mutual aspect or conjunction and are at the same time free from such relation with other planets, the person born will become a great king lording over other kings and blessed with fame and wealth.

Chart-65. Male—Born on 14—3....1885 at 10 A.M
Died on 29/30 June 1943,

Ketu Sun Merc.		Sat. Lagna		Venus		Jup. Rahu Mars	
Mars Moon Venus				Lagna			Sun Merc.
	Rasi		Jup.		Navamsa		Sat.
			Rahu		Ketu	Moon	

Balance of Kuja's Dasa—2 years, 7 months and 5 days.

The above horoscpe belongs to a distinguished Educational Officer in one of the premier Native States in South India. The lord of the Lagna is in mid-heaven in his exaltation Navamsa. The exchange of places between the lords of the 1st and the 10th constitutes a Mahayoga, Phaladeepika VI—32, 34. Saturn, the Yogakaraka, is in the Lagna aspecting (1) his own house and (2) Venus. This 10th house is further occupied by Mars, the Commander. The same house is also aspected by Jupiter. All these strenghen the 10th house. Hence the high position occupied by the native.

The combination in the 10th, of Mars and Venus, the lords of the 10th and 9th respectively, reckoned from the 10th, aspected by Saturn (the Yogakaraka) and Jupiter (the lord of the 11th) placed in the 4th consitute a very strong Rajayoga, Sloka 4 (3), (a).

The lord of wealth who is also the lord of the 5th is in the 11th in combination with the Sun, the lord of the 4th,(IV—5). This Yoga enables the native to enjoy the immense wealth he earned, and be blessed with happiness and children. The inter

change of places between Jupiter and the Sun, the lords of the 11th and the 4th respectively, supports the above statement Phaladeepika VI—32. 34).

Another beneficial feature in this nativity is the mutual Kendra positions of Jupiter and the Moon specially with reference to the lord of the Lagna and Saturn, the Yogakaraka.

Venus functioning as the lord of the 6th in combination with Mars, the lord of the 12th and the mutual aspect of the lords of the 8th (Jupiter) and 12th (Mars), of the lords of the 6th (Venus) and of 8th (Jupiter) make the native wealthy and prosperous—Sloka 22 (infra). The Moon in the 10th is another beneficial factor.

Mars, the lord of the 7th who is also the lord of the 12th, is combined with Venus, the Kalatrakaraka, and is aspected by Jupiter, the lord of the 8th. This is rather very unfavourable, so far as the lot of his partner is concerned. The aspect of Mars and Venus over the 4th house is also not good as the two planets are lords of Dussthanas. Another feature: The Sun, the lord of the 4th, is in the 8th from it, thus indicating that the native will not have domestic happiness to his satisfaction. More than one living wife is indicated by the combination of Mars lord of the 7th and also of the 12th) with Venus (lord of the 1st and the Kalatrakaraka).

There are no planets in the Apoklima houses, thus indicating that the native will be a leader among men. IV—28 infra.

Chart-66. Male—Born on 21—2—1879, at 5 A.M.

Sat.			
Sun Moon Merc. Jup. Venus	Rasi		Ketu
Lagna Rahu			
Mars			

	Rahu		Venus Lagna
	Navamsa		
Sun			
Moon		Merc. Jup. Ketu	Mars Sat.

Balance of Rahu's Dasa—17 years, 5 months and 9 days.

The above is the horoscope of a leading statesman in one of the premier Native States in India.

The lords of the 9th and 10th counted from the 10th are conjoined in the 2nd house and form the Rajayoga IV—4. The exchange of places of the lords of the 2nd and 3rd is favourable. The mutual aspect between the lord of the 1st (who is also the lord of the 2nd) and the lord of the 4th (who is also the lord of the 11th) indicates that the native will be rolling in wealth. The presence of the Yogakaraka in the 2nd makes the native very lucky.

Saturn, the lord of the 1st and 2nd houses, aspects the 9th. This same house alse receives the aspect of Venus, the Yoga-karaka, as he is in the very end of Kumbha. Mercury, the lord of the 9th, is in the 2nd. This makes the native very fortunate and hence wealthy.

A word about the 7th house. Mars, the lord of the 4th, being in the 12th, casts an evil glance on the 7th. The lord of the 7th, though posited in the 2nd, is in conjunction with Jupiter, the lord of the 12th, Mercury, the lord of the 6th, and the Sun, the lord of the 8th. While the combination of the lords of the Dussthanas (6th, 8th and 12th) will confer a Raja-yoga in any horoscope, it is unfortunate to find that tn the present instance they bring about the bad aspects of life also. Premature death of the partner and unsatisfactory state of domestic life are all the effects of this combination in the Kutumba Bhava.

Chart-67. Male—Born on 13—2—1894 at 9-15 A.M.

Lagna Rahu	Moon	Jup.					Mars.
Merc. Venus Sun	Rasi			Merc. Lagna	Navamsa		Ketu
				Jup. Rahu			
Mars		Sat.	Ketu	Venus Moon		Sat. Sun	

Balance of the Sun's Dasa—5 years and 2 days.

Mercury and Venus are Astha.
Venus and Saturn are retrograde.
Mercury and Saturn are in Vargottama

The conjunction of the lords of the 9th and 10th from the 10th is a Rajayoga. IV—4. The exchange of places between the lords of the 8th and the 12th, the conjunction of the lords of the 6th and the 8th, the mutual aspect of the Moon and Saturn—the lord of the 5th and the 11th respectively—make the native very wealthy. The presence of the lords of the 2nd (house of Wealth) and of the 9th (house of Fortune) in the 10th, who at the same time casts a glance over the Lagna, the 4th and the 5th houses, makes the native lead a very prosperous life. Though the aspect of Saturn (who is very strong) as the lord of the 11th over the Dhana Bhava and its lord may prove beneficial so far as the finance of the native is concerned, the native is likely to meet with slight financial losses as Saturn as lord of the 12th casts an evil glance over Mars.

The conjunction of Venus and Mercury—the Kalatrakaraka and the lord of the 4th and the 7th (Kalatra-house) respectively—in the 12th with the lord of the 6th is not beneficial for domestic happiness. But the native need not worry so much on this score as Jupiter (the lord of the Lagna) aspects the 7th beneficially. As the combination of the planets—the Sun, Venus and Mercury—above alluded to, has happened in the 12th house, the Rajayoga will be very mild,

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Chart-68. Male—Born on 30—4—1853 at ½ a gh. before Sunrise. Died on 17—1—1914.

Mars Merc.	Venus Sun Lagna Sat.		Rahu
	Rasi		
Moon			
Jup. Ketu			

Mars	Ketu Jup.	Moon	
Merc.	Navamsa		
			Venus Lagna
Sat.		Rahu	Sun

Balance of the Moon's Dasa—7 years, 5 months and 20 days.

The above is the horoscope of an eminent scholar—both in Sanskrit and English—who was an employee in Government service in a Native State.

The difference in degrees between the positions of the Sun (symbolising the soul) and the Lagna (symbolising the body), is only 2. Moreover, the rising Navamsa is owned by the Sun; this indicates how adamantine the native's will-power was; that is, what his soul said, his body obeyed. Note that the Sun is in exaltation in the Lagna.

The fact that Mars, the lord of the Lagna, has gone to the 12th cannot be overlooked, as it makes the Lagna weak. But note the beautiful aspect which Jupiter from his Moolatrikona casts on the Lagna. The combination of Mecrury and Mars—the lords of the 6th and the 8th—in the 12th, makes the native free from his enemies and own some immoveable property. In this connection, note the aspect which the Moon, the lord of the 4th (House of lands and property), receives from Saturn, the lord of the Rasi occupied by the Moon, and the aspect of the Moon over the 4th (her own camp). That the lord of the Lagna is in conjunction with the lord of the 3rd, in the 12th makes the native a very submissive servant who would implicitly obey his superior's orders. As Mercury is the lord also of the 6th and as the conjunction does not receive any benefic aspect, the native works more and gets less.

The native will have a good number of children as Jupiter (the Putrakaraka) aspects the 5th (Putrastthana) as well as its lord, while the 5th and its lord do not receive any malefic aspect. The conjunction of Venus—the lord of the house of education—with the Sun, and the presence of the said Venus in the rising Navamsa coupled with the aspect of Jupiter—the (Vageesa)—makes the native a scholar. Venus happens to be the owner of

the 2nd and the 7th and also the Kalatrakaraka). Jupiter, the lord of the 9th, aspects this Venus. This indicates the attachment which the native had towards his partner. As Jupiter happens to be the lord of the 9th and the 12th, the Bhagya-fortune) of the native should die away with his partner. The presence of a sort of rude nature in the native is indicated by the aspect of Saturn, a rude planet posited in the Lagna, cast on the Moon (the mind) posited in the 10th house.

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अथ दुर्बलपापिनां बलवच्छुभानां च शुभस्थानस्थितिवशाद्योगविशेषमाह—

पापा नीचगताः शुभा बलयुताः केन्द्रत्रिकोणस्थिताः
खेटाः स्युर्यदि कर्मभाग्यगृहपा भाग्येऽथवा कर्मणि ।
राजा स्यान्मतिमान्महाधनयुतः ख्यातः प्रतापान्वितो
दीर्घायुः परभूपवन्दितपदः सर्वज्ञतुल्यः सुधीः ॥ २३ ॥

Sloka 23. If malefics be debilitated, and benefics endowed with strength occupy Kendra and Trikona houses; and if the lords of the 10th, 9th and 4th houses be all grouped either in the 9th or the 10th, the person born will be a king, highly intelligent, wealthy, famous, endowed with great valour and long-lived. He will be revered by other kings, be virtuously disposed and almost omniscient.

अथ केन्द्रादिसंज्ञामुपचयस्थानानि चाह—

लग्नास्ताम्बुखभं चतुष्टयमिदं केन्द्राभिधं कण्टकं
तत्केन्द्रात्परभं भवेत्पणफरं चापोक्लिमं तत्परम् ।
भाग्यं पंचमभं त्रिकोणमिति तद्भ्रात्रायकर्मारिभं
नाम्ना चोपचयं जनीन्दुभवनं लग्नं च जन्मादयः ॥ २४ ॥

Sloka 24. The 1st, 4th, 7th and 10th houses are known by the terms केन्द्र (Kendra), कण्टक (Kantaka) and

चतुष्टय (Chatushtaya). The houses next to the Kendras, that is, the 2nd, the 5th, the 8th and the 11th are known as पणफर (Panaphara). Those next to the Panapharas, *viz*., the 3rd, the 6th, the 9th, and the 12th are called आपोक्लिम (Apoklima). The 5th and the 9th houses are termed त्रिकोण (Trikona). The 3rd, the 6th, the 10th, and the 11th are called उपचय (Upachaya). The house occupied by the Moon is called जन्मराशि (Janma Rasi) while the Lagna is known as आदि (Audi) or 1st house.

अथ रवीन्द्वार्जगद्योनित्वं कुजादीनां सत्वादिगुणविभागं चाह—

रुद्रात्मा सविता पिता च जननी शक्त्यात्मकश्चन्द्रमा
भौमेन्दुजवजीवशुक्ररविजास्तत्पञ्चभूतोद्भवाः ।
सत्वाज्जीवकवीन्दुजाश्चरजसो भौमस्तमोजः शनिः
सूर्येन्दू न तु मारकावहितपौ रन्ध्राधिपावार्तिदौ ॥ २५ ॥

Sloka 25. The Sun is of the character of God Siva and is the soul and father, while the Moon is of the Goddess शक्ति (Sakti) and is the mother (of all beings) The remaining 5 planets, *viz*., Mars, Mercury, Jupiter, Venus and Saturn have their origin from the 5 elements पृथिवी (Prithivi), अप् (Ap), तेजस् (Tejas), वायु (Vayu) and आकाश (Akasa); from सत्व (Satva) have risen Jupiter Venus and Mercury; Mars has come out of रजस् (Rajas) or passion, while Saturn is from तमस् (Tamas) or darkness. The Sun and the Moon are not death-giving planets, but when they happen to own the 8th house, they become harmful and cause much evil.

Mars represents Earth as well as fire, while Mercury denotes water. This is due to the fact that Mars is termed Mahisuta or

Kuja while Mercury is Soma's son, or an issue of a watery planet. The Earth and Fire, and Water are inimical is a well-known fact. This establishes the strong enmity between Mars and Mercury.

The Sun and Mars are two Kshatriya planets, as they get their Digbala in the 10th, (II—11½ supra). Of the two, the Sun is of a noble sentiment and thus is made use of in analysing the constructive element of the native; while the latter is taken to represent the destructive element. It is for this that Kuja is termed a Saiva in Indian mythology (V—31. infra). Hence, it is very probable that Mars is classified more as a Thams planet than Rajas and is a support to this statement, since Mars aspects the lord of the 8th in a destruetive capacity and is kept in par with Saturn. Further Kanda II-89 is another support. Also *C.f.* बृ—जा—II—7.

अथ चान्द्रयोगमाह—

षट्सप्ताष्टमभेषु सौम्यखचरास्त्विन्दोः स्थिता नो खला
राजा स्यादथवा समो यदि तदा जातो महासौख्यवान् ।
दीर्घायुर्विजयान्वितोखिलयशो विद्याविनोदान्वितो
दारापुत्रसुहृद्गृहादिविविधानन्दास्पदो यानवान् ॥ २६ ॥

Sloka 26. With the benefic planets occupying the 6th, the 7th and the 8th houses reckoned from the Moon and with no malefics in these houses, a person born becomes a king or one equal to a king enjoying all kinds of happiness. He will be long-lived, victorious, widely renowned, learned, command all pleasures, and he will be blessed with wife, children, friends, houses, vehicles and other similar luxuries.

Chart-69. Female—Born on 24—12—1912, at 8 P.M,

Rahu		Sat.	Moon
	Rasi		agnaL
Venus			
Sun Jup.	Mars Merc		Ketu

		Jup. Ketu	
Moon Sat Mars	Navamsa		Venus Sun
Merc.	Rahu		Lagna

Balance of Rahu's Dasa—5 years, 3 months and 21 days.

The above is the nativity of a lady whose father was a rich gentleman and whose husband was an officer in the Indian Audit and Accounts Service.

Mars, the Yogakaraka, is posited in the 5th house which is his own camp. The Sun occupies his friend's sign Dhanus. This Sun is the lord of the 2nd. For matters of finance, Mars and the Sun in the present instance do more good to the native than harm. The three major benefics, viz., Mercury, Jupiter and Venus, (of whom the middle planet is in his Moolatrikona) are posited in the 6th, 7th and 8th, thus forming the Chandradhi-yoga—IV—26. This Yoga will make the native very wealthy and powerful.

The lord of the 9th, being strong, aspects the 2nd and is in conjuction with the lord of the 2nd. The mutual exchange of places between the lords of the 7th and 11th, and the mutual aspect of the lords of the 8th and 12th are all Dhana Yogas, IV—22. The lords of the 9th and 10th from the Lagna are in their own houses, while the lords of the 9th and 10th reckoned from the 9th are in their respective places, IV—4. Thus a powerful Rajayoga operates.

A word about the Lagna: Saturn, the lord of the 8th casts his evil glance over the Lagna. He is also the lord of the 8th, reckoned from the Chandra Lagna.

The lord of the Lagna being aspected by the lord of the 6th, is posited in the 12th. The lord of the Lagna also receives the full malefic aspect of Mars. We have therefore to infer from the above that the native may live up to her forties.

As the lord of the 2nd is combined with the lord of the 6th in the 6th ; as the Yogakaraka in conjunction with Mercury, his enemy and lord of the 12th, is aspected by Saturn, the lord of the 8th, the wealth earned so far may not last long, as unnecessary expenditure might crop up.

अथ पुनरपि विशेषचान्द्रयोगमाह—

अर्कान्नाग(30)चट(16)स्तनु(6)र्जन(8)नटः(10)खेटा(12)यनं(1)स्युस्तनोः
चन्द्राद्भाग्यपयोः कलैक्यमिन(12)हृच्छिष्टं विधोर्यद्गृहम् ।
तद्राशौ तु विपापशोभनखगे कोटीश्वरं तन्वते
चेत्पापे तु सहस्रशः खलखगे तुङ्गेऽपि कोटीश्वरम् ॥ २७ ॥

Sloka 27. The numbers 30, 16, 6, 8, 10, 12 and 1 denote the Kalas (measures of power of brilliance) of the seven planets from the Sun onwards. Add the Kalas of the lords of the 9th house reckoned from the Lagna as well as from the Moon. Divide the sum by **12**. The Rasi counted from the Moon indicated by this remainder, if occupied by a benefic singly without the conjunction of any malefic, will make the native a कोटीश्वर (Koteeswara); if by a malefic only, his wealth will be in thousands. If the said malefic be exalted, then also the native will be a कोटीश्वर (Koteswara).

Chart-70. Male—Born 4—2—1905 at 6-10 A.M.

Venus	Jup.		
Sat. Ketu	Rasi		
Lagna Sun Merc. Moon			Rahu
		Mars	

Ketu Mars.	Jup.		Moon
	Navamsa		Sun
Merc.			Lagna
		Sat.	Rahu Venus

Balance of Moon's Dasa—4 years, 4 months and 17 days.

Mars, the lord of the 4th, occupies the 10th Kendra aspecting the Lagna as well as the 4th. This makes the native wield powers, and own houses, vehicles, etc. The lords of the 9th and 10th reckoned from the 10th are associated in the Lagna Kendra IV—4 (3). Mercury, the lord of the 9th, occupies the Vargottamamsa in the 1st (Kendra). Saturn, the lord of the 1st and the 2nd occupies the Dhana Bhava, making the native very wealthy. The lords of the 3rd and 4th are mutually aspecting.

In applying the principle enunciated in IV—27, we see that both the lordships of the 9th houses counted from the Lagna and the Moon fall to Mercury. His Kalas are 8. Adding 8+8 and dividing by 12, we get a remainder 4 thus indicating that the 4th Rasi from the Moon is Mesha. This Rasi is occupied by the benefic Jupiter in Vargottamamsa. This Yoga makes the native very wealthy. To support this view we have the lord of the 2nd in the 2nd (wealth); the lord of the 2nd is aspecting Jupiter; Mars (lord of the 4th) is in the 10th and aspects Jupiter.

The native was holding a high position in one of the premier Native States in India.

Chart-71. Male—Born on 22—12—1889 at Sunrise.

The horoscope belongs to an influential tradesman in South India. He has now been reduced to abject poverty. He is absolutely a pauper at present.

Considering the bright side of the aspect, we see the lord of the Lagna and the 4th occupies his Moolatrikona, thus forming a Hamsa Yoga. The 9th house is aspected by Jupiter. The lords of the 9th and 10th are conjoined in the Lagna. The rising Navamsa rises with the Sun. Much influence should have been excercised by him in the early part of his career. The lord of the 2nd posited in the 9th is also aspected by Jupiter. As per Sloka IV—27, we see that the lord of the 9th from the Lagna as well as from the Moon is the Sun. His Kalas are 30. The remainder got from (30+30) ÷ 12 is 12. The 12th house from the Moon is occupied by Venus. The native should have earned immenesely

			Rahu		Moon		Sun Lagna
	Rasi			Venus	Navamsa		Sat. Ketu
			Sat.	Rahu			Merc.
Sun Moon Lagna Merc. Jup. Ketu	Venus	Mars			Jup.	Mars	

Balance of Ketu Dasa—6 years, 3 months and 19 days.

Looking at the dark aspect of things we see that the combination causing the Rajayoga has been associated with the Moon, the lord of the 8th. Jupiter, the lord of the Ist and the 4th, is also affected by his association with the lord of the 8th. The Dasa of the Moon would not have been favourable in asmuch as it does not make the native lucky during that period. The Pari-

vartana between Mars and Venus, the lords of the 12th and the 11th respectively, was totally responsible for the destruction of the entire wealth in the Dasa of Mars, Phaladeepika (XX-27).

अथ धनादिभावेशानां संबन्धवशाद्योगविशेषमाह—

द्वे(2)ध्वा(5)या(11)क्रू(9)गृहेश्वराः कतिपयाः सर्वेऽपि वा खेचराः
संबन्धत्रयगा बलेन सहिता लक्षाधिपं कुर्वते ।
षष्ठाष्टव्ययभावपैर्यदि भवेत्तत्र क्षयर्णप्रदाः
तत्तत्खेटदशाविपाकसमये शत्रोर्भयं चादिशेत् ॥ २८ ॥

Sloka 28. If two or more out of the lords of the 2nd, 5th, 11th and 9th houses are so posited in a nativity that they become mutually related by any of the three kinds of Sambandhas and also strong, the person concerned will be a master of a lakh. Should the lords of any of the three Dussthanas happen to be one of the partners in the above Sambandha (संबन्द), the result will be the destruction of the whole wealth and the contraction of debts and also trouble from enemies. All these will occur during the Dasas of the lords of the above-said four houses.

Chart-72, Male—Born on 11—10—1907 at 7-15 A.M.

			Rahu
Sat.	Rasi		Jup.
Mars			
Ketu	Moon	Lagna Merc. Venus	Sun

		Rahu	Sat.
Merc. Mars	Navamsa		
			Sun
Jup. Lagna	Ketu	Venus Moon	

Balance of Saturn's Dasa—8 years and 24 days.
Saturn is retrograde.

The striking feature of this nativity is that the Lagna is fixed exactly between the two benefics, Venus and Mercury. The arc joining the positions of these two planets is exactly bisected at the Easten horizon. The next point that is notable is that the planet that has risen is in his Vargottamamsa being the lord of the Lagna. Further, he is occupying his Moolatrikona identical with the Lagna Kendra, the result being a powerful Malavya Yoga. Paladeepika(VI—1, 3). The planet that is to rise is the loord of the 9th (the house of luck). To put the situation mroe clearly, the Lagna, symbolising the body, is packed between the lord of the Lagna and the lord of the 9th.

Mars, the lord of the 2nd, occupies a Kendra and is in exaltation, thus forming a Ruchaka Yoga ; Jupiter owning the 3rd, (IV—9) occupies the mid-heaven identical with his exaltation Rasi—resulting in a powerful Hamsa Yoga. Paladeepika VI—1, 3). Mars and Jupiter who aspect each other are the lords of the 9th and 10th reckoned from the 10th. The presence of a strong Rajayoga is thus note-worthy. IV—4 (3).

Jupiter aspects the Moon (lord of the 10th) who is posited in the 2nd. The same Jupiter aspects Mars, lord of the 2nd. A very strong Dhana Yoga is the result. The native will have to earn good lot of money more by his position than he would have got by his inheritance.

People will have great respect for the words of the native as Jupiter (Vageesa) is posited in the house of 'Command' and aspects the house of 'Speech' as well as its lord.

A word about the 7th Bhava. This Bhava receives the aspect of its powerful lord, Mars and also that of Venus, the Kalatrakaraka. But it must be noted that Bhava is polluted by the aspect of Mercury, the lord of the 12th, and Venus, the lord

of the 8th. Further, there is the evil aspect of Saturn. The native will however get a good partner as the Kalatrakaraka and the lord of the 9th aspect the 7th.

The Sun, the Pitrukaraka, is in the 12th, in the house of Mercury. This Mercury who is also the Pitrussttanadhipati is in conjunction with the lord of the Lagna in the Lagna. Thus, the early demise of the father had to be anticipated.

It will not be out of place if one were to infer that in spite of medium ordinary education which the native had, the native has risen to a high post which the others in the ordinary course of events will find it difficult to achieve. Much goes to the credit of three planets yielding three Mahapurasha Yogas, all of them being in mutual Kendra positions.

Saturn, the Yogakaraka, occupies his Moolatrikona house and at the same time aspect the 2nd. The native will become very rich as a consequence of this. Further rise is indicated.

Applying the principle laid down in Sloka 27, we see that the Kalas for the two planets owning the 9th houses from the Lagna and Moon are 8 and 16 respectively. Therefore (16+8(÷12 yields a remainder 12. This indicates the 12th house from the Moon—viz. Tula :—Two benefics unmolested by malefics occupy the same thus indicating a Koteeswara Yoga. There is also an Anapha Yoga. Brihatjathaka (XIII—3).

The native was an officer in one of the premier Native States in India.

Chart–73. Male—Born on 31/1—7/8—1877 at 57¼ Gh. after Sunrise.

Moon			Lagna
Sat. Rahu Mars	Rasi		Sun Merc
			Venus Ketu
Jup.			

Merc. Moon		Mars	Venus Lagna Sat
	Navamsa		Ketu
Rahu			
Sun Jup.			

Balance of Mercury's Dasa—15 days.

In spite of his humble inheritance, the native was an owner of more than a lakh of Rupees. Two benefic planets—Jupiter and the Moon—are at exactly 90° to each other and they occupy the 7th and the 10th Kendra in their respective Vargottamamsas. A powerful Gajakesari Yoga operates Jathaka Parijatha VII—116–117. Jupiter, being in his Moolatrikona Rasi, the presence of Hamsa Yoga is to be noted.

The Lagna is in the last degree of Mithuna and hence occupies Vargottama. Jupiter is exactly in the (Asta Lagna) and therefore aspects the Lagna completely. The lord of the Lagna is exactly in the centre of the 2nd Bhava and so Mercury, in the capacity of the lord of the Lagna and lord of the 4th, adorns the Dhana Bhava. So no wonder, however humble he might have been, wealth should come in thousands.

Turning to the other Yogas, we see that the 9th lord is posited in his Moolatrikona (exactly) in the centre of the 9th). Venus and Saturn have mutual aspects as lords of the 5th and 9th. Mars and Saturn are conjoined in the 9th Bhava as lords of the 11th and 9th respectively. Further, they are the lords of the two Dussthanas, the 6th and the 8th. The mutual aspect

between the lords of the 8th and 12th, and 6th and 12th are also note-worthy. IV—22.

The same two planets—Mars and Venus—happen to be the lords of the 10th and 9th reckoned from the 9th. thus forming a Rajayoga. IV—4. The Moon's aspect over the 4th is very beneficial.

अथ योगान्तरमाह—

चेल्लग्नादिचतुष्टये पणफरे सर्वेऽपि खेटाः स्थिताः
चापोक्लीबगृहे न चेदिह भवेज्जातो नरो भूपतिः ।
चेन्न क्रूरयुतेक्षिताः शुभखगाश्चन्द्रोऽपि पूर्णास्तथा
स श्रीमान् सुजनेडितो बलयुताः पूर्ण न चेदूनता ॥ २९ ॥

Sloka 29. If all the planets be placed in the four Kendras from the Lagna onwards and in the four Panaphara houses, all the Apoklima houses being left unoccupied, the person born becomes a king or leader of men. If in the above case benefic planets and the full Moon be not in conjunction with or aspected by malefics, the person born will be a lord and extolled by the good. If otherwise, *i.e.*, the planets are not powerful, the person concerned will be comparatively lacking in the above-mentioned status.

अथ दिनराज्याः कालभेदेन योगान्तरमाह—

राज्यर्द्धाद्द्युदलात्परं यदि भवेज्जातो द्विनाड्यात्मके
काले स्यान्नृपतिर्जितारिरनिशंस्वा चारविद्यान्वितः ।
वित्ते तूच्चखगे स्वतुङ्गगखगाद् दृष्टेऽपि कोटीश्वरः
स्वर्क्षस्तेन यदीक्षिते स हि भवेल्लक्षाधिकारी सुखी ॥ ३० ॥

Sloka 30. If there be a birth at about 2 Ghatikas after mid-night or mid-day, a king who will subjugate all his enemies and who will always observe the religious rules of conduct and who is endowed with good learning, will be ushered into the world.

If in the above case an exalted planet be in the 2nd house and be aspected by another similary exalted, the Yoga will usher a कोटीश्वर (Koteeswara—a very rich man). But should the aspect in the last case be by a planet occupying only his own house, the person born will be a लक्षाधिकारी (Lakshadhikaree—owner of lakhs) and be happy.

Chart-74. Male—Born on 1—9—1868 at 12 mid-night, Died on 2—9—1926.

Jup.		Lagna	Mars	Mars		Rahu	
Moon Ketu	Rasi		Venus	Lagna	Navamsa		
			Rahu Sun Merc.	Jup.			Venus
	Sat.				Ketu	Moon	Sun Merc. Sat.

Balance of Kuja's Dasa—2 years, 7 months and 5 days.

The above is the horoscope of a person who had held a high post in one of the premier Native States, resigned the same when he had almost put in the minimum number of year's service required to claim a pension, and served as Dewan in two other Native States.

Saturn, the Yogakaraka, being the lord of the 9th, is posited in the 7th Kendra. He aspects the 9th and the Lagna. The Sun and Mercury, the lords of the 4th and 5th respectively, are combined in the 4th. They are also the lords of the 4th and the 2nd. Mercury, as the lord of the 2nd (wealth), aspects the 10th. He is however in conjunction with the Rajyakaraka who is posited in his Moolatrikona. Again these two planets while aspecting the 10th (House of honour) receive the aspect of Saturn, the Yogakaraka, and the lord of the 10th. The native became immensely rich mainly by virtue of his position as the above. Saturn aspects the Lagna also. The aspect of Saturn over the 4th as well as its lord, gave the native a large amount of happiness, vehicle, etc. To be short, for people born with Vrishabha as Ascendant, Mercury, the Sun and Saturn are the only planets who are responsible to elevate the native. These 3 planets are occupying the 4th and the 7th Kendra—in this particular nativity.

The birth in question is exactly at mid-night which is very favourable. IV—30. The 4th house is being aspected by a full Moon. Jupiter owning the 8th is favourable. IV—19.

The full Moon referred to in the last paragraph aspects the Sun and Mercury whose interval is only about one degree. The Yoga enunciated in IV—33 infra applies here fully.

अथ चरादिराशिषु छादकवधकादि संबन्धात्फलमाह—

प्राबल्यं चरभात् स्थिरं स्थिरगृहात्स्याद्द्विस्वभावं तथा
दृष्टिश्छादकवेधकस्थितभवात्तद्वच्च राशित्रये ।
आद्या द्वौ त्रिषु मध्यमा त्रिषु ततः स्वान्त्या त्रिषूक्तक्रमात्
द्रेकाणेष्वपि पूर्णमध्यमकृशं दद्युः फलं खेचराः ॥ ३१ ॥

Sloka 31. An immoveable Rasi is stronger than a moveable one. A dual is much stronger than an immoveable one. In the case of three planets occupying three houses, the two aspects cast by two of the

planets over the third due to their being placed in a छादक (Chhadaka) or वेधक (Vedhaka) position (IV—20 supra) will be increasing in power according as the aspecting planet in each case is posited in a चर (Chara or moveable), a स्थिर (Stthira or immoveable) or a द्वन्द्व (Dwandwa or dual) sign. The same rule also holds good with regard to the effects caused by the planets from the three houses. In the case of the three decanates of which a Rasi is composed, if the said 3 planets are all in (*a*) the 1st decanate of a चर (Chara)

(*b*) the middle one of a स्थिर (Stthira) and

(*c*) the last one in a द्वन्द्व (Dwandwa),

the effect will be full. It will be medium when they are all in the middle decanate of a चर (Chara), the last one in a स्थिर (Stthira) and the 1st in a द्वन्द्व (Dwandwa). The effect will be very little when the planets are all in the last decanate in a चर (Chara), the first decanate in a स्थिर (Stthira) and the middle one in a द्वन्द्व (Dwandwa) sign.

अथ सकलयोगानां ग्रहभागानुसारेण फलकालमाह—

योगास्याप्यवयोगजस्य विवृतौ तद्योगकर्त्रोर्द्वयोः
मन्दोग्रेप्यथ पृष्ठतश्चलखगस्तद्द्वादशांशान्तरे ।
रूपं शून्यलवे भवेद्रविलवे खं चानुपातात्फलं
स्यांशैश्चलखेचरेग्रलवगे तत्रेष्टविध्वंसकः ॥ ३२ ॥

Sloka 32. Of the two planets that cause a Yoga—good or bad—which will be the case only when they are within 12 degrees of each other, if the one which is slower in motion is in advance and the other which

is faster is behind, the Yoga will come into effect and it will be full when the interval is zero, and *nil* when the interval is 12 degrees. It will be proportionate in the intermediate positions. If the planet that is faster is more than 12 degrees behind the other, the effect of the Yoga will be not come to pass.

Chart-75. Male—Born on 13/14—7—1884 at 1-20 A.M.

Ketu Moon	Lagna	Sat.	Merc. Venus Sun
	Rasi		Jup.
			Mars
			Rahu

			Sun Merc. Venus
Ketu	Navamsa		
			Sat Rahu Moon
Jup. Mars			Lagna

Balance of Saturn's Dasa—18 years 11 months 28 days.
Mercury and Venus are eclipsed. Venus is retrograde, Mercury, the Sun and Venus are in Vargottamamsas.

The owner of this nativity was an influential officer in high position in a premier Native State.

The lords of the 9th and 10th reckoned from the 9th are conjoined. So are also the lords of the 9th and 10th counted from the 10th. The Rajayoga is thus very strong. (IV—1 supra). Note also that Juupiter, the lord of the 9th, aspects the 10th, while the lord of the 10th, posited in the 2nd, aspects the lord of the 9th.

The combination of the lords of the 3rd, 5th and 7th makes the native prosperous, wealthy and blessed with children (IV—5 supra and 32. Jupiter, being the lord of the 9th, occupies the 4th his exaltation Rasi, forming a Hamsa Yoga.Phaladeepika VI-1, 3.

Jupiter owning the 12th will be auspicious (IV-9, supra). The position of evil planets in the 3rd and the 6th is beneficial (IV-16 supra), The association of the lords of the 2nd and the 5th indicates good financial position. The conjoining of the lords of the 5th and 7th with that of 6th may cause some loss of money. The position of Saturn lord of the 10th and 11th houses in the 2nd, indicates great influx of wealth. But the eclipse of Venus indicates loss of wealth and some unhappiness in marital life.

अथ तस्यैव योगस्य चन्द्रसंबन्धाद्विशेषमाह—

तद्योगप्रदयोर्यदेकमपि वा चन्द्रः प्रपश्येद्बली
स्थानात्प्रोक्तलवैर्विशेषफलकृत्षष्ठाष्टरिःफान्विना ।
पश्यन्त्येव खगाः समस्तभवनान्युच्चे स्वभे चोत्तमाः
तत्राधीष्टगृहे समा इतरधा हीनाः फलप्रापणे ॥ ३३ ॥

Sloka 33. If the Moon possessed of strength should cast any applying aspect (as per II—$18\frac{1}{2}$–$19\frac{1}{2}$ *supra*) on one at least of the two planets causing the Yoga referred to (in the previous Sloka) within the prescribed limits, the effect will be specially marked. This will not, however, be the case if the aspecting Moon be quartered in any of the Dusstthanas. Planets cast their aspect on all the houses. The aspect will have the best effect when the planet aspecting is in his exaltation or own house. It will be medium when the aspecting planet occupies a very friendly house. In other houses, the effect will only be very meagre.

अथ अष्टारूढपदान्याह—

भावेशो भवनाच्च यावति गृहे तिष्ठेत्पदं तावती-
त्युक्तं तत्पदतः शुभाशुभवशात्तद्ध्रासवृद्धी वदेत् ।

एवं लग्नधनाम्बुधीस्मरगुरुक्ष्मेशैश्च रिःफात्पदा
न्यष्टौ रिःफगृहाद् भवेदुपपदं दारापदं सप्तमात् ॥ ३४ ॥

Sloka 34. Find the Rasi where the lord of a Bhava is posited. The पद (Pada) of that Bhava will be so many Rasis distant from that lord as the lord is from the Rasi signifying the Bhava. It is with reference to this पद (Pada) and the good and bad planets posited therein, that the prosperity and decay of the Bhava are to be predicted. Thus, should the 8 (पद) Padas be determined in the case of the 1st, 2nd, 4th, 5th, 7th, 9th, 10th and 12th. The पद (Pada) for the 12th house from any Bhava is known as उपपद (Upapada) for that Bhava, and that for the 7th as दारपद (Darapada).

Here the author explains what is meant by (Arudha) or Pada. The Arudha of a Bhava falls in the Rasi which is so much distant from the Rasi occupied by the lord of the Bhava under consideration, as the lord himself is removed from the said Bhava.

Take an example :

Chart-76. Male—Born on 19—6—1907 at 33 Gh. after Sunrise.

Sat.		Venus	Sun Jup. Merc.
	Rasi		Rahu
Ketu			
Lagna Mars			Moon

	Venus Moon	Jup.	Lagna Merc.
	Navamsa		Rahu
Ketu			Sat.
	Sun Mars		

Balance of Moon's Dasa—9 years, 11 months and 15 days.

Let us now prepare the Arudhachakra.

10	3 9	2 6	7
	Arudha or Padachakra		
12			5
1 11	8		4

Jupiter, the lord of the Lagna is in Mithuna, i.e., in the 7th Rasi from the Lagna. Hence the Lagna-pada falls in the 7th Rasi from Mithuna, i.e., Dhanus. Hence No. 1 is marked there. Take the 7th Bhava; its lord, Mercury, is in the 1st house from the 7th and therefore the Saptama pada or the pada of the 7th Bhava is placed in the 1st house from Mercury, i.e., again in Mithuna. The figure 7 is therefore placed there. Now take the 5th Bhava. Its lord Mars is placed in the 9th house from it, and the 9th house reckoned from Mars is Simha, and here you see No. 5 entered. Similarly work up for all Bhavas and you will see the 12 Padas scattered as shown in the Chakra. The author has taken only 8 Padas, belonging to 1st, 2nd, 4th, 5th, 7th, 9th, 10th and 12th and has left out the four others 3rd, 6th, 8th, and 11th. But Jaimini has generalised this to all the 12 Bhavas and this seems to be correct.

It will be observed from an outward glance at the Arudha Chakra that all the odd Padas are situated in the odd Bhavas reckoned from the Lagna, while the even ones are in the even Bhavas. This may appear a mystery at the beginning; but it will be found out that this is after all the result arising out of the very definition of Pada. Mathematically this theory may be proved that it cannot be otherwise.

Suppose we consider the Arudha or Pada of any Bhava. Assuming that the lord of the Bhava under consideration, is n Rasi away from the Bhava, the Pada of the Bhava falls in a Rasi which is n Rasis removed from the said lord. This means the Pada falls in a Rasi which is n + (n—1) Rasis removed from the Bhava, When n is an integer, 2n—1 is always odd. There

fore the Pada will fall in an odd or even Rasi reckoned from the Lagna according as the Bhava under consideration is odd or even.

In the usual Chakra, the Bhavas are situated successively in order, but the Padas are scattered here and there and sometimes two or more are in conjunction. The Bhava Pada will be situated in the same Bhava, only when the lord of the Bhava is placed either in the same Bhava or in the 7th from it.

It will further be seen that, in the Arudha Chakra, the Bhavas are distributed and consequntly the effects too might vary. For example, in the ordinary diagram, the Dhana Bhava falls in Makara, and Saturn, its lord, is the planet to cause its effect. But from a glance at the Pada chakra, it will be seen that the Dhana pada is in Vrishabha ; in other words, the house of wealth is shifted from Makara to Vrishabha, and its lord Venus will be the cause for its effect. In the course of Dasa, Bhukti readings based on the general principles of horoscopy, one will find that effects of certain nature not concerning with the planet happen actually and he fails to ascribe proper reasoning for the happening of the event. For example, in the above horoscope, Venus is the lord of the 2nd pada and the 6th pada and is placed in Vrishabha. This gives the result that Venus is capable of giving wealth with much diffculty as he owns the 6th also. From the general principles of Astrology, his lordship over Dhana Bhava cannot be at a glance said. Again, under general principles, Mercury has no connection with the 4th house other than for the mere association with Jupiter, lord of the 4th. But under Arudha Chakra, Mercury is the lord of the 4th and it is he who gave the native high education, especially in mathematics. The Arudha Chakra will thus explain all such discrepancies.

In the usual diagram, each planet owns at least one Bhava. But under Arudha Chakra a planet may own even more than two and sometimes none at all. It has been definitely stated that a planet cannot cause the effect of a Bhava unless it owns it or aspects it etc. Applying the same principle, it may be

that a planet cannot cause the effect of a Bhava unless it owns it or aspects it, etc. Applying the same principle, it may be generalised that the planet will certainly cause the effect of the Padas that are owned by it, aspected or occupied by it. When a planet does not own, or is not situated in any Pada, it will have no individual power to cause any effect. It seems that during the period of this planet, nothing will happen in particular.

अथारूढपदग्रहवशाच्छुभाशुभफलमाह—

स स्याल्लग्नपदे शुभे शुभयुते चेद्भोगभाग्यैर्युतः
तस्मात्कोणचतुष्टये शुभखगे राजा महापण्डितः ।
क्रूरस्तत्र विपर्यया यदि पुनः षष्ठाष्टरिःफेषु वा
ह्येवं सर्वपदैः शुभाशुभफलं सम्यग्विचार्यादिशेत् ॥ ३५ ॥

Sloka 35. If the लग्नपद (Lagnapada) be benefic *i.e.*, the house of a benefic and occupied by a benefic, the person concerned will enjoy all comforts and good luck. If benefic be posited in the Kendras and Konas with respect to the Lagnapada, the person will be a king and a very learned one. If malefics should occupy the Lagnapada, its Kendras and Konas, the effect will be otherwise. The same remark holds good if malefics occupy the 6th, 8th, and 12th places from the Lagna pada. Thus should the good and bad effects be carefully investigated for all the 8 Padas.

अथारूढवशादेव पुत्रभावविचारमाह—

तद्वत्पुत्रकुटुम्बभाग्यपदतो भावैर्गुरोर्लग्नपात्
तस्माच्चोपपदा वदेच्छुभखगैर्योगेक्षणात्पुत्रताम् ।
नो चेत्पापयुतेक्षणादिकमिह स्यात्पुत्रबाहुल्यता
तत्रोजोऽधिकखेचरैरनुमियात् पुत्रीश्च पुत्रानपि ॥ ३६ ॥

Sloka 36. Similarly should information regarding issue be predicted with the help of the 5th, 2nd and 9th Padas after a careful scrutiny of the Bhavas, Jupiter and the lord of the Lagna (or the Padas of the 5th, 2nd and 9th counted from Jupiter, and the lord of the Lagna) and the Upapada (उपपद), and the conjunction and aspect of bencfic. If there be no aspect or conjunction of malefics, the native will have a good number of children. The sex of the children should be determined by the preponderance in strength of the several planets concerned.

अथानपत्यदोषमाह—

पूर्वोक्तेषु पदादिकेष्वपि बुधार्क्यारास्तदीशैर्युता
स्ते खेटाश्च मिथो गृहांशकयुता वैकत्र मन्देज्ययोः ।
योगाद्वा मृतपुत्रकः खभतदीशावार्कियुक्तेक्षितौ
चेत्स्यात्स्वीकृतपुत्रकस्त्विति जगुश्चानेकदैवं बुधाः ॥ ३७ ॥

Sloka 37. (1) If Mercury, Saturn and Mars occupy the above Padas, etc. or (2) be conjoined with their lords or (3) the same three planets occupy Rasi and Amsa of the Bhava; or (4) if Saturn and Jupiter be together in a single house, there will be loss of children. The 10th house and its lord, if conjoined with or aspected by Saturn, will cause the native to have adopted sons. Thus have declared the wise in various ways.

अथ द्वित्र्यादिकलत्रप्रयोगे तद्भेदं चाह—

आदौ सप्तमभावतस्तनुगृहाद्भार्यां ततस्त्वष्टमाद्
द्वैतीयां च तथा पुनः पुनरपित्येवं मृताः स्युः खलैः ।
लग्नादष्टमगैः शुभैर्न हि तथा जीवस्य योगेक्षणात्
सौम्यैर्जीवयुतास्तदीयतनयान् वृत्तं गुणाद्यं दिशेत् ॥ ३८ ॥

Sloka 38. All about the first wife should be perdicted from the 7th house from the Lagna; about the 2nd wife, from the 8th house therefrom, and the death of successive wives found out in a similar manner, when malefics occupy these houses. If benefics be placed in the 8th house from the Lagna, death should not be predicted. It is through the conjunction or aspect of Jupiter and other benefics that the number of wives living, their respective issue, their character and other qualities should be ascertained.

The 3rd line may also mean—Similarly, death should not be predicted if the 8th house be aspected by or conjoined with Jupiter.

पुनः कलत्रभावविशेषमाह—

एवं रिःफगृहाद्भवेदुपपदं तत्रैव सौम्ये तदा
तज्जाया हि सुरूपिणी गुणवती सा स्याच्चिरंजीविनी ।
क्रूरे नीचगते कलत्रयुगलं नष्टं स्वतुङ्गे खले
बह्वीर्जीवयुताः शुभेक्षणयुते नो चेन्न योगः पुनः ॥ ३९ ॥

Sloka 39. Thus, if benefics occupy the Upapada of the 7th, the wife may be declared to be beautiful, long-lived and possessed of good qualities. If a malefic occupy the Upapada and be in debilitation, the native concerned will lose two wives. But if the malefic be exalted and aspected by or conjoined with a benefic, the person will have many wives living. If there be no such benefic aspect or conjunction, the person may not remarry.

In this Sloka, the Saptamapada is being considered as this Sloka is in continuation of the previous Sloka where the Kalatra Bhava is mentioned. The author describes here the effects of Kalatrapada and its Upapada, i.e., the Pada of the one previous to Saptama i.e., Shashtapada. This is in harmony with

the general principles of Astrology that whenever a Bhava is considered, the positions of planets situated in the previous Bhava have to be reckoned as such planets have the power of Achchhadana as is declared by the author in IV—19 supra. A question may then be raised as to why the previous house is referred to and not the next one. The reader will find an answer to this when he reads the Sloka on Achchhadana, where it is stated that generally planets have a tendency to have an advance Achchhadana and not a receding one.

Take the horoscope given above. Here the Upapada of the 7th Pada, i.e., the 6th, falls in Vrishabha and Venus is placed there in Swakshetra. His wife i.e., his first wife is beautiful, of good conduct and is blessed with long life. When the Pada is considered, all the general principles of Astrology must be used and the results predicted. But when Upapada is considered, prediction must be based only on the planets conjoined with the Upapada. This point is not clearly explained by the author, but a logical reasoning from the general principles and by the wordings तत्रैव सौम्ये this can be elucidated.

अथ नष्टकलत्रदोषविभागं तद्विश्रान्तिनिरूपणं चाह—

दारारूढवशाद्वदेदुपपदात्तामादिभार्यां ततः
तत्तन्नैधनभात्स्मराख्यपदतो यावच्च पापादिकम् ।
तावन्नाश इति ब्रुवन्ति मुनयो यत्राधिकं शोभनं
तत्र स्यात्कुलवर्धनी च सुखदा चायुष्मती भोगदा ॥ ४० ॥

Sloka 40. All about the first wife should be divined through the दारपद (Darapada) and its उपपद (Upapada), Information about the second wife should be sought for through the 8th house from these two (पद) Padas. Sages say that the number of wives that would be lost should be declared through the amount of पापत्व (Papatva), if any, in the Pada over and above that in the दारपद (Darapada). Where the Pada concerned is highly शुभ

(Subha), there it indicates that the particular wife will be the promoter of the family, giver of happiness, one endowed with long life and affording enjoyment

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Chart-77. Male—Born on 24—7—1873, at 2 Gh. after Sunrise. Died on 14—10—1935.

	Rahu	Venus		Mars	Merc.		Ketu
			Lagna Sun Moon	Lagna Sat.			Jup.
Sat.	Rasi		Jup. Merc.		Navamsa		Venus Moon
		Ketu Mars		Rahu			Sun

Balance of Saturn's Dasa—16 years, 10 months and 25 days.

The above is the horoscope of a retired judicial officer in a premier Native State.

The Sun, the lord of the 2nd, in conjuction with the lord of the Lagna is posited in the Lagna, This is a very strong Dhana Yoga and makes the native very rich. The lord of the 2nd being in the Lagna further makes the native a fluent speaker. This is further supported by the presence of Jupiter, the Vakpati in the 2nd.

The Lagna and its lord are being aspected by Saturn who is posited in his own camp. Saturn further possesses full Digbala (II—12 supra). One will have to conclude that, as Saturn's influence over the lord of the 1st and the 2nd is great, the native will be dark in complexion. A powerful Sasa Yoga operates. The lords of the Rasi and Amsa oocupied by Jupiter are posited in the Lagna (IV—5). The ascending node is in the 10th aspected by the lord of the 10th. The native would have exercised good powers as Mars is the aspecting planet. Further, Mars

happening to be the Yogakaraka occupies a Kendra. The presence of Mercury, lord of the 12th, in conjunction with the lord of the 6th, Jupiter, in the 2nd, is a splendid Dhana Yoga. But Mercury as lord of the 12th in conjunction with Jupiter as lord of the 9th, in the 2nd, is most unfavourable. Saturn's (lord of the 8th) aspect over the 9th, 1st and 4th is also unfavourable.

As regards his marriage, let us apply the principles enunciated in IV—38-40. The Padachakra of the nativity will be as shown in the margin.

	6 10	11	2
			1 3
7 6	पदचक्र		
4 8		12	5

His first wife has to be read out from the 7th Pada and its Upapada, i.e., the 6th Pada. Saturn is placed in the 7th Pada and is aspected by three malefics—the Sun, the Moon and Mars. Rahu is placed in the (Upapada) Hence the demise of the first wife.

His next wife has to be ascertained through the 2nd house and the 5th house, they being the 8th from the 7th Pada and its Upapada respectively. The 2nd house is occupied by two benefics. The 5th house is unoccupied by any planet but it is aspected by Venus, a benefic : (Swakshetra). All these go to prove that she will be long-lived and well-blessed in life. But the aspect of the malefic, Saturn, on the 9th house which is 8th from the 2nd house indicates that there is another marriage to the native. The same effects read out from the 7th Pada for the first wife has to be applied in this case also except for the Upapada. In this case the Upapada—8th—is left unoccupied but aspected by its lord, the benefic Jupiter, which shows that her life, though short, is not as short as that of the first, and that there are no more marriages to the native.

Children. The issue from the first wife has to be judged from the 5th house from the 7th Pada, i.e., Vrishabha. As

Venus is posited there in his own camp, the first wife could have borne children but for the aspect of Mars. The issue from the 2nd wife have to be ascertained from the 5th house from the 2nd house i. e., Dhanus. It is unoccupied but aspected by its own lord, Jupiter, who is strong with exaltation Navamsa. Besides he is conjoined with another benefic, viz., Mercury. Hence, children are born to her. The issue to the 3rd wife have to be judged from Karkataka being the 5th from the 9th house. As its lord is posited in the same house along with the Sun, a friend she will have some childern in spite of the aspect of Saturn.

Chart-78. Male—Born on 15/16—4—1869 at **3** A.M.
Died on 25—12—1949.

Venus Merc.	Sun Jup.	Moon	
Lagna	Rasi		Rahu Mars
Ketu			
	Sat.		

Venus		Sun Jup.	Moon
Lagna Sat. Mars	Navamsa		Ketu
Rahu			
Merc.			

Balance of the Moon's Dasa—3 years, 10 months and 20 days.

The three important factors which appeal to the reader are (1) the Lagna is Vargottama; (2) Venus, the Yogakaraka, being in exaltation and in Vargottamamsa, occcupies the 2nd (house of wealth); (3) the lord of the Lagna is in mid-heaven. The Sun and the Moon are in exaltation. Three planets are in exaltation in succession. As a consequence, the native will become famous, wealthy and powerful.

The Moon aspecting Saturn forms a splendid Dhana yoga as they are lords of the 6th and the 12th respectiveity (IV—22). The combination of the lords of the 5th and the 9th in the 2nd house goes a long way to elevate the native in the eyes of the

world. To explain it in simpler language, the 2nd house governs the tongue, the 5th represents the intellect, and the 9th represents philosophy. A connection among these three houses will enable the native to expound philosophy to the native's best ability, mainly by power of his intellect and tongue.

Regarding the 7th house, it is aspected by the hermaphrodite planet Saturn, lord of the 12th. Though its lord, the Sun, is exalted, the lord of the latter sign is debilitated. The Sun is posited in Aswini which is the 7th star from the natal one, and whose lord, ketu, occupies the 12th house. Saturn, is posited in the 7th from the Chandra Lagna with two benefic planets in the 11th house from the Chandra Lagna. The Chandra Lagna in this nativity can be considered equivalent to the Lagna as the Moon is exalted and possesses full Digbala, being posited in the 4th Kendra (Brihatjataka XVIII—20). The above arguments go to prove that the native should have two wives. (Paladeepika X—5). These points can also be viewed from the Pada Chakra given in the margin :

6 10		2	
4	पद्चक्र		1 11 9
5 7		3	8 12

The first wife has to be ascertained from the 7th and the 6th Padas as usual The 7th Pada is aspected by its lord Jupiter and by none else. The 6th Pada is occupied by Mercury (debilitated) and Venus (exalted). Hence herself surviving, he will have a second wife whose fortune has to be read out from the 2nd and the 1st Padas. The 2nd Pada is occupied by the Moon who is waxing and exalted and the lord of the Pada, viz., Venus, is exalted. The first Pada is left unoccupied but aspected by Jupiter. Hence she will be blessed with long life, properity, etc., and there will be no more wives to the native.

The issue to the first wife has to be read out from Mesha, as the same is the 5th from the 7th Pada. Its lord, Mars, is

placed in the 8th house from Dhanus, i.e., the Rasi of the first wife, in debilitation and conjoined with Rahu. The position of Jupiter in that Rasi is no good for the reason that the Karaka is placed in the Bhava (reckoned from that of the first wife). Hence no issue to her. The 5th house from the 2nd wife is Kanya whose lord Mercury, though in depressin is conjoined with exalted Venus thus rendering Neechabhangatva and is placed in the 7th from Kanya and 11th from Vrishabha, the 2nd wife's Rasi. She will therefore have issue.

Turning to the original chart we see that Jupiter, the lord of the 2nd, aspects the 9th. The Moon (the mind) being exalted is aspected by the lord of the Lagna, the two planets occupying mutual Kendra positions with respect to the Lagna. Mercury, the lord of the 5th (house of Dhee-intellect), is in the 2nd. All these Yogas give the native the philosophical intellect and an interest to pursue the science. For the mid-heaven is occupied by a philosophical planet being aspected by the planet representing the mind. This can be further supported by the fact that Saturn owns the 12th also. It is a general conclusion that people born under Aquarius will have spirit of renunciation for the following two reasons : (a) the Ascendant is a philosophical Rasi (b) the lord being a philosophical planet owns the 12th house also.

अथ सोदरस्थाननिरूपणमाह—

लग्नाद्व्युत्क्रमतस्तृतीयभवने भावांशकात्सोदरान्
ज्येष्ठांस्तत्क्रमशस्तृतीयगृहतस्तद्गतकनिष्ठान्वदेत् ।
स्वस्वाङ्घ्रावनवांशकाद्गतनवांशेभ्यः क्रमादेष्यकैः
पुंस्त्रीभेदविधिः शुभाशुभबलाद्वृद्धिक्षयौ संख्यया ॥ ४१ ॥

Sloka 41. The number of Navamsas that have elapsed in the 3rd house counted backwards from the Lagna will indicate the number of elder-brothers or sisters, while the number of Navamsas still to rise in the

3rd house counted in regular order from the Lagna will denote the number still to be born. The number of males and females among them should be guessed according to the rules on the subject while the number of those surviving or otherwise should be judged from the strength of the benefic and malefic planets respectively.

अथाधिकग्रहनिर्णयं तत्फलं चाह चतुःश्लोकैः—

सूर्यादिद्युसदां लवाधिकखगस्तज्जातके सोऽधिकः
प्रोक्तस्तत्सहितो रविर्नृपगृहे तन्त्रादिनिर्वाहकः ।
पूर्णेन्द्वासुरपूजितौ बहुधनी विद्वान्महाभोगवान्
भौमस्त्वायुधभृच्चमूपतिरपि स्याद्धातुवादी शठः ॥ ४२ ॥

Sloka 42. Out of the planets from the Sun onwards, find which has travelled the highest number of degrees in the Rasi occupied. He is designated as अधिकग्रह (Adhika graha) or senior planet in the nativity. If the Sun should conjoin with this Adhikagraha, the person concerned will be an adviser in the palace. If the full Moon and Venus should be together with the Adhikagraha, the native concerned will be very rich, learned and enjoy all pleasures. If Mars be such a planet, he will carry arms, be a commander of an army, a worker in metals and a rogue.

सौम्यः शिल्पचमत्कृतौ घटपटव्यापारदक्षो वणि-
ग्जीवो वैदिककर्मको द्विजवरः स्याद्वेदवेदाङ्गवित् ।
दीर्घायुर्भृगुजोऽङ्गनारतिपरो मन्दोऽखिलव्यापको
राहुर्वाऽपि तथा ध्वजो विषभिषग्लोहादिकार्ये पटुः ॥ ४३ ॥

Sloka 43. If the planet in question be Mercury, the person will be skilled in sculpture, or a dealer in earthen jars and clothes. If it be Jupiter, he will be a

sacred Brahmin engaged in Vedic duties, and versed in the Vedas and works auxiliary to the same. If Venus be such a planet, he will be long-lived, prone to indulge in sexual pleasures. If it be Saturn, he will engage himself in all sorts of vocations. If it be Rahu or Ketu, the person will be clever in preparing medicines for poison, working in metals and the like.

In these two slokas (42—43), the author describes about Adhikagraha. He seems to have taken this idea from Jaimini who calls this planet Atmakaraka and he has attached much importance to the Amsa occupied by this Atmakaraka and has very elaborately dealt with this subject. Readers may find these in Jaimini Sutras. In these two Slokas, the author has described the effects of planets joining the Atmakaraka in Rasi Chakra. For example, the exact planetary positions in Chart 76 given in p. 134 are in order as follows :

Sun, Moon, Mars, Merc. Jup. Venus. Sat. Rahu. Lagna
4°-36′ 10°-56 25°-4 28°-26′ 24°-7′ 11°-7′ 4°-34′ 2-17′ 9°-58′
The Adhikagraha or Atmakaraka is Mercury as he is the planet that has advanced most in the Rasi occupied by him.

Here that planet should be in conjunction with the Atmakaraka and not otherwise. But Jaimini reads these effects from the conjunction of planets placed with this Atmakaraka in Navamsa Rasi. For this, please see notes under the sloka 45.

तस्मात्स्वं रविभार्गवेक्षणयुत स्याद्राजभृत्यो नरः
तार्तीये तु खले पराक्रमयुतः सौम्येऽतिभीतो भवेत् ।
तद्बन्धौ भृगुदृष्टियुग्जलधिजे स स्यान्महामान्त्रिकः
तस्मिन्निन्दुसितेक्षणस्थितियुते सौधादिसौख्यान्वितः ॥४४॥

Sloka 44. If the 2nd place reckoned from that अधिकग्रह (Adhikagraha) be aspected or occupied by the

Sun and Venus, he will serve in a palace. If a malefic be in the 3rd house from the अधिकग्रह (Adhikagraha), the person will possess valour. If a benefic be there instead, he will be a timid person. If the Moon be in the 4th house from the अधिकग्रह (Adhikagraha) and be aspected by Venus, the person concerned will be a great pilot or sailor. If the 4th house in question be occupied or aspected by the Moon and Venus, the native will be endowed with storeyed buildings (mansions) and similar comforts.

In this sloka, effects of planets situated in or aspecting the Bhavas reckoned from the Atmakaraka Lagna are described. The readers should note that he has described effects applying the same general principles considering the Janma Lagna, Arudha Lagna and Adhikakgraha Lagna or Atmakaraka Lagna and Jaimini has gone even further.

आरूढाद्यदि बन्धुगावपि दृशा स स्यान्महासौधवान्
तस्मिन्नुच्चखगेऽपि तद्वदिह च श्वेतादिकुष्ठार्दितः ।
एवं तद्गृहतो नवांशकवशात्तद्द्वादशांशाच्च वा
तन्न्यूनांशमखेचरादपि वदेद्वृत्तिं तथा पौरुषम् ॥ ४५ ॥

Sloka 45. If the Moon and Venus occupy or aspect the 4th house from the अधिकग्रहपद (Adhikagraha-pada), the native will be the lord of very big mansions. If the said 4th place be occupied by a planet in exaltation, the effects will be similar ; but the native will also be troubled by white and black leprosy. Thus should be divined everything as above from a consideration of the Rasi, Navamsa and Dwadasamsa occupied by the अधिकग्रह (Adhikagraha). The profession and manliness of a person should be divined through the planet that is next junior to the अधिकग्रह (Adhikagraha).

This is a very important Sloka. The author has in brief exhausted all the details elaborated by Jaimini. He wants us to read similar effects from the Navamsa Rasi occupied by this Atmakaraka and Dwadasamsas too, but Jaimini has taken only Navamsa. Then he describes that the planet next in degrees and minutes has also to be considered and the native's profe-ssion to be predicted out of that planet ; valour and courage from the planet next to it. In this connection, I may say that this is nothing but an abstract of what Jaimini has elaborated and discussed in his Sutras. He calls the planet foremost in Kalas (degrees) in any Rasi Atmakaraka, the next in degree to Atmakaraka Amatyakaraka and the next as Bhratrukaraka ; next as Matrukaraka and the next Putrakaraka, the next as Jnatikaraka and the next Darakaraka. With this he stops and bases his prediction on these. This theory of attributing Karakatva is like attributing a Lagna to Atmakaraka and the successive Bhavas till 7th to the successive planets. In fact, this is how he has dealt with the subject. For details, please refer to Jaimini Sutras.

Illustration :—Take Chart 76.

Mercury is Atmakaraka ; Mars is Amatyakaraka ; Jupiter is Bhratrukaraka ; Venus is Matrukaraka ; the Moon is Putrakaraka ; the Sun is Matulakaraka and Saturn is Kalatrakaraka.

5—कारकत्वखण्डः

पूर्वोक्तग्रहभावफलखंडे—" भावाद्भावपतेश्च कारकवशात्तत्तत्फलं योजयेत् " इत्युक्तं, तर्हि कारकवशादपि फलकथनस्यावश्यकत्वे सत्वे कारकत्वज्ञानाभावे तदीयफलकथनं कथं शक्यमित्याशंक्येदानीं कारकत्वं विव्रियते । तच्च द्विविधं भावजं ग्रहजं चेति । तत्रादौ भावकारकत्वमुच्यते ।

अथ पञ्चमे कारकत्वखण्डे द्वादशभावकारकत्वनिरूपण नाम पूर्वभागः आरभ्यते—

देहश्चावयवः सुखासुखजरास्ते ज्ञानजन्मस्थले
कीर्तिस्वप्नबलायती नृपनयाख्यायूंषि शान्तिर्वयः ।

केशाकृत्यभिमानजीवनपरद्यूताङ्कमानत्वचो
निद्राज्ञानधनापहारनृतिरस्कारस्वभावारुजः ॥ १ ॥
वैराग्यप्रकृती च कार्यकरणं जीवक्रियासूद्यमो
मर्यादाप्रविनाशनं स्विति भवेद्वर्णापवादस्तनोः ।

SECTION :—Relating to Action, Function or Doing.

Slokas 1.—1½. The following are what the first Bhava represents: (1) Body (2) limbs (3) happiness and misery (4) old age (5) knowledge (6) birth place (7) fame (8) dream (9) strength (10) dignity (11) politics (12) longevity (13) tranquillity (14) age (15) hair (16) appearance (17) pride (18) livelihood (19) gambling for others (20) stigma (21) honor (22) skin (23) sleep (24) proficiency (25) appropriating other's money (26) tendency to insult other men (27) freedom from disease (28) discontent (29) nature (30) agency (31) perseverence in the breeding of cattle (32) loss of decorum and (33) blame from one's castemen.

अथ धनभावकारकत्वामाह सार्द्धवृत्तेन—

वाग्वित्तास्तिकपोषकत्वनखसंभोज्यानि सत्यानृते
जिह्वाक्ष्यम्बरवज्रताम्रमणयो मुक्ताग्रहौ कृत्रिमः ॥ २ ॥
कौटुम्बं क्रयविक्रयौ मृदुवचो दातृत्ववित्तोद्यमाः
साहाय्यं सखकान्तिवित्तकृपणग्रासन्नवाग्वैभवाः ।
विद्यास्वर्णसुरौप्यधान्यविनया नासामनस्थैर्यके
तत्पार्श्वस्थनरो गमागमविधिर्जीवाढ्यता द्रव्यभात् ॥ ३ ॥

Slokas 1½—3. The following are to be determined from the second Bhava: (1) speech (2) wealth (3) belief in sacred tradition (4) supporting others (5) nails (6) enjoyment (7) truth and falsehood (8) tongue (9) eyes

(10) garment (11) diamond (12) copper (13) gem (14) pearl (15) determination (16) perfume (incense) (17) family relationship (18) trade (19) softness of speech (20) liberality (21) effort in the acquisition of wealth (22) friendship (23) friend (24) splendour (25) miserliness in spending (26) clear oratorical ability (27) scholarship (28) gold (29) good silver (30) corn (31) modesty (32) nose (33) firmness of mind (34) a close dependant (35) rules of going and coming and (36) living power.

अथ तृतीयभावकारकत्वं सार्द्धवृत्तेनाह—

धैर्यं सोदरयुद्धकर्णचरणाध्वक्षेत्रचित्तभ्रमाः
सामर्थ्यं सुरसद्मतापकरणं स्वप्नं भटो विक्रमः ।
स्वीयो बन्धुजनः सुहृच्चलनकण्ठादुष्टभोज्यादिकं
शक्तिर्दायविभागभूषणगुणा विद्याविनोदौ बलम् ॥ ४ ॥
लाभो देहसमृद्धिसत्कुलभवा भृत्यश्च पित्र्यस्थलं
दासीस्वल्पसुयानयात्रउरुकार्यं स्वीयधर्मस्त्रिभात् ।

Slokas 4—4½. (1) Courage (2) brothers (3) battle (4) ears (5) legs (6) roadside place (7) confusion of the mind (8) fitness (9) heaven, paradise (10) causing sorrow (11) dream (12) soldier (13) heroic valour (14) one's own relations (15) friend (16) wandering (17) throat (18) eating unspoiled or pure food (19) partition of property (20) ornaments (21) good quality (22) learniug (23) pastime (24) bodily strength (25) gain (26) bodily growth (27) noble descent (28) servant (29) the part of the hand between the forefinger and the thumb (sacred to the Manes) (30) female servant (31) journey in a small good vehicle (32) a large undertaking and (33) one's own religious duty—these are to be divined from the third house.

अथ चतुर्थभावकारकत्वं सार्द्धवृत्तद्वयेनाह—

विद्याराज्यगृहप्रयाणनरसन्नौकादिसद्वाहना-
न्यभ्यङ्गो जननी च बन्धुसुहृदौ जात्यम्बरे वापिका ॥ ५ ॥

पानीयं च पयः सुगन्धसुखवान् सन्नाम दिव्यौषधं
विश्वासोऽनृतवाद मण्डपजयः स्वेदोद्भवायाः कृषिः ।
क्षेत्रारामतटाककूपखननं तत्तत्प्रतिष्ठादयो
मातुर्वर्गनिदानबुद्धिजनको दारा स्वनिक्षेपणम् ॥ ६ ॥

सौधः शिल्पगृहप्रवेशपरिणामाः शीलधामच्युती
पित्र्यं स्वं सुरभोजनं च मनसो मोषः प्रदेशक्रिया ।
वल्मीकश्रुतिशास्त्रवृद्धिमहिषा गोवाजिमत्तद्विपा-
द्रक्षेत्रोत्थसुसस्यसंपद इमे वाच्याश्चतुर्थालयात् ॥ ७ ॥

Slokas $4\frac{1}{2}$–7. The followingare to be investigated through the 4th house : (1) learning (2) kingdom (3) house (4) travel (5) vehicless similar to rickshaws, small boats and the like (6) oil bath (7) mother (8) relation (9) friend (10) caste (11) garment (12) a small well (13) water (14) milk (15) perfume (16) a happy being (17) goodname (18) a medicine of great supernatural efficacy (19) trust (20) false allegation (21) a tent or pavilion 22) victory (23) wearisome work (24) land (25) a garden (26) digging of a pond or well (27) and their installation for the use of the public (28) mother's side (29) a pure intellect (30) father (31) wife (32) hoarding of one's savings (33) a mansion (34) art (25) entrance into a house (36) conclusion (37) disposition (38) loss of one's dwelling (39) paternal property (40) celestial food (41) the art of giving clues to the places where stolen property is kept, etc. (42) an ant hill (43) development of Vedic and sacred texts (44) buffalos (45) cows (46) horses (47) elephant in rut and (48) abundance of corn, grain produced in wet-lands.

अथ पञ्चमभावकारकत्वं सार्द्धवृत्तद्वयेनाह—

सन्तानं पितृपुण्यराजसचिवा सौशील्यशिल्पे मनो
विद्यागर्भविवेकछत्रसुकथा माङ्गल्यपत्राम्बरे ।
नानाकाम्यमहाप्रयोगपितृवित्ते दूरचिन्ता क्रमात्
कान्तामूलकलब्धभाग्यविभवो वाराङ्गनालिङ्गनम् ॥ ८ ॥
गाम्भीर्यं घनता रहस्यविनया वृत्तान्तसंलेखनं
क्षेमस्नेहप्रबन्धकाव्यरचना कार्यप्रवेशोदराः ।
मन्त्रोपासनसुप्रसन्नविभवाश्चान्नप्रदानं च तत्
पुण्यासत्प्रविचारमन्त्रजपकाः प्रज्ञासमालोचने ॥ ९ ॥
वित्तोपायमृदङ्गवाद्यसुमहत्सन्तोषपाण्डित्यकाः
पारंपर्यसमागतं तु सचिवस्थानं भवेत्पञ्चमात् ।

Slokas 8—9½. (1) Progeny (2) virtuous act done by the father (3) a king (4) a minister (5) good morals (6) mechanical art (7) mind (8) learning (9) pregnancy (10) discretion (11) umbrella (12) moral stories (13) auspicious letters (14) garments (15) a great action desirable in various ways (16) paternal property (17) foresightedness (18) property derived through wife's luck (19) liaisons with courtezans (20) profundity (21) firmness (22) secret (23) decorum (24) writing of news (25) well-being (26) friendship (27) a long literary production (28) engaging oneself in any business (29) belly (30) prayer by incantations (31) riches similar to that of Kubera (32) gift of cooked rice (33) discrimination between virtue and sin (34) chanting of Vedic hymns (35) wisdom (36) deep pondering (37) ways for earning money (38) a festival occasion when drum or tabor is played (39) intense satisfaction (40 profound learning and (41) hereditary post of minister—these are to be determined from the 5th house.

अथ षष्ठभावकारकत्वं श्लोकद्वयेनाह—

रोगो विघ्नरणाग्रिमातुलकफग्रन्थ्युग्रकर्माणि चो-
न्मादस्फोटकशत्रुवैरकृपणत्वास्वास्थ्यमेहव्रणाः ॥ १० ॥
अन्नायासऋणापवादरिपुसन्तोषक्षयोष्णक्षता-
श्चित्तक्लेशबहुव्यथे बहुजनद्वेषोऽनिशं नेत्ररुक् ।
भिक्षादानमकालभोजनकलाभ्रंशाः सपिण्डारिभि-
र्लाभायासविषातिशूलनिगलाः स्वीयं यशोरक्षणम् ॥११॥
मूत्रव्याध्यतिसारषड्रसविनिन्दा दासचोराविपत्
कारागेहसहोदरादिकलहौ स्युः षष्ठभावादिमे ।

Slokas 9½—11½. The following are to be investigated from the 6th house: (1)disease (2) obstacle (3) fighting in combat (4) maternal uncle (5) phlegm (6) swelling in the body (7) cruel actions (8) insanity (9) a boil (10) enmity (11) miserliness (12) sickness (13) venereal wound (14) cooked rice (15) weariness (16) debt (17) reproach (18) enemy's satisfaction (19) consumption (20) heat (21) a wound (22) mental worry (23) Intense anguish (24) enmity with many people (25) incessant eye-trouble (26) receiving alms (27) untimely meals (28) a fall from a boat (29) trouble and fear from one's Dayadins (30) gain (31) exertion (32) poison (33) a severe colic or gout (34) fetters (35) guarding of one's own credit (36) urinal trouble (37) dysentery (38) the six flavours (39) severe reproach (40) service (41) theft (42) calamity (43) prison house and (44) misunderstandings with brothers and the like.

अथ सप्तमभावकारकत्वं श्लोकद्वयेनाह—

उद्वाहव्यभिचारकामुकजयानष्टाङ्गनाद्वेषता
मार्गभ्रंशसुगन्धगीतकुसुमा मृष्टान्नपातादिकम् ॥ १२ ॥

ताम्बूलं च प्रयाणभङ्गदधिविस्मृत्यम्बराद्यागमो
रेतोभर्तृपवित्रदारयुगलं गुह्यं च मूत्रं गुदः ।
वाणिज्यं च तथा पयोमधुरसौधः सूपकाज्याशनं
दानं शौर्यविनष्टशत्रुविजयास्थानान्तरस्थं धनम् ॥ १३ ॥
वादो मैथुनदत्तपुत्रघृतजास्त्रीयान्यदेशे तथा
जाया मान्मथजं रहस्यमखिलं चौर्यं वदेत्सप्तमात् ।

Slokas 11½—13½. It is from the 7th house that the following should be predicted: (1) marriage (2) unchastity (3) winning of a love (4) enmity with a debauched female (5) deviation from the right path (6) good perfume (7) music (8) flowers (9) eating of savoury food and good drinks (10) chewing betel leaves with areca (11) break in a journey (12) curd (13) loss of memory (14) acquisition of clothes and the like (15) semen virile (16) purity of the husband (17) a pair of wives (18) the male or female organ (19) urine (20) the anus (21) trade (22) sweet drink (23) tasting of nectar, soup, ghee, etc. (24) gift (25) destruction of power (26) overthrow of the enemy (27) money that is locked up in another place (28) controversy (29) sexual union (30) adopted son (31) tasting of things prepared in ghee (32) foreign place (33) wife (34) all secret pleasures arising from sexual union and (35) theft.

अथाष्टमभावकारकत्वं श्लोकद्वयेनाह—

आयुः सौख्यपराभवौ मृतधनं संक्लेशवक्त्रं मृति-
क्लेशो मारणकारणान्नकलहो तन्मेहजाड्यं विपत् ॥ १४ ॥
भ्रातुः शत्रुकलत्रपीडनकलापाः शत्रुदुर्गस्थलं
क्लेशश्चालसराजदण्डनभयद्रव्यक्षयर्णप्रदाः

अज्ञानात्परं धनं चिरधनं दुर्मार्गमर्त्यागमः
पापं जीववधोङ्गहीनकशिरश्छेदोग्रदुःखानि च ॥ १५ ॥
चित्तास्वास्थ्यकथोपसर्गपरिवारोग्रक्रियासुद्यमो
युद्धात्यन्तमनोव्यथे च सततं भावाद्वदेदष्टमात् ।

Slokas $13\frac{1}{2}$—$15\frac{1}{2}$. (1) Longevity (2) happiness (3) defeat (4) insurance bonus (5) an afflicted face (6) grief due to death of kinsmen(7)witch craft(8)quarrel over food (9) urinary disease (10) calamity [(11) brother's enemy (12)teasing a wife (13) a tuft of braided hair (14) enemy's fortress (15) misery (16) idleness (17) punishment from Government (18) fear (19) loss of money (20) giving a debt (21) unintentional reciept of other's money (22) long-standing property (23) the appearnce of a wicked man (24) sin (25) killing of a living being (26) mutilation of a limb (27) decapitation (28) formidable affliction (29) a story that causes anxiety to the mind (30) trains of misfortune (31) overdilgence in doing cruel acts (32) ;battle (33) intense mental trouble—all these are to be judged from the 8th house.

अथ नवमभावकारकत्वंसार्द्धश्लोकेनाह—

दानं धर्मसुतीर्थसेवनतपोगुर्वादि भक्त्यौषधा-
चाराश्चित्तविशुद्धिदेवभजने विद्याश्रमो वैभवः ॥ १६ ॥
यानं भाग्यनयप्रतापसुकथायात्राभिषेकादयः
पुष्टिः सज्जनसंगतिः शुभपितृस्व पुत्रपुत्र्यस्तथा ।
अष्टैश्वर्यतुरङ्गनागमहिषाः पट्टाभिषेकालय-
ब्रह्मस्थापनवैदिकक्रतुधनक्षेपाः स्युरङ्कर्क्षतः ॥ १७ ॥

Slokas $15\frac{1}{2}$—17, (1) Giving (2) virtue (3) resorting to holy waters (4) penance (5) reverence to elders and the like (6) medicinal drug (7) conduct (8) purity of mind (9)

divine worship (10) exertion for the acquisition of learning (11) splendour (12) a conveyance (13) affluence (14) policy (15) dignity (16) moral story (17) travel (18) religious bathing (19) nourishment (20) association with good people (21) happiness (22) paternal wealth (23) son (24) daughter (25) wealth of all kinds (26) horses (27) elephants (28) buffaloes (29) coronation hall (30) regulating the Brahminic faith (31) a Vedic sacrifice and (32) circulation of money—these are to be divined through the 9th house.

अथ दशमभावकारकत्वं सार्द्धश्लोकेनाह—

वाणिज्यं नृपमान्यताऽश्वगमनं मल्लत्वराज्यक्रिया
दासत्वं कृषिवैद्यकीर्तिनिधिविक्षेपाश्च यज्ञादयः ।
श्रेष्ठत्वं गुरुयन्त्रमन्त्रजननी विस्तारपुण्यौषधो-
रुस्थानामरमन्त्रसिद्धिविभवाः स्याद्दत्तपुत्रः प्रभुः ॥ १८ ॥
मार्गो मानसुजीवने च नृपराट् प्रख्यातिशिक्षादया
मुद्राप्राभवनिग्रहौ च दशमादाज्ञामतिः स्यादिति ।

Slokas 18—18½. (1) Trade (2) honour from the Sovereign (3) riding on a horse (4) athletics (5) Government work (6) service (7) agriculture (8) doctor (9) fame (10) depositing of a treasure (11) sacrifice and the like (12) preeminence (13) elders (14) talisman (15) incantations (16) mother (17) magnitude of moral merits (18) medicine (19) thigh (20) Gods (21) accomplishment of a spell (22) prosperity (23) adopted son (24) a lord (25) road (26) honour (27) honourable living (28) a prince (29) fame (30) teaching and the like (31) seal (32) supremacy (33) subjection and (34) an intention to command: These should be determined from the 10th house.

अथैकादशभावकारकत्वं श्लोकद्वयेनाह—

लाभः सर्वविधैर्दुराशसकलादायौ पराधीनता
ज्येष्ठभ्रातृपितृव्यनिर्जरगणार्चा सात्त्विकोपासनम् ॥ १९ ॥
विद्याहेम धनार्जनेऽतिपटुता स्वं पूर्वपित्र्यं तथा
जानुस्थानविशेषभूषणमणिप्रीतीनवित्तानि च ।
नष्टद्रव्यकलाङ्गनार्थकनकस्वर्णादिकार्याश्रयः
प्रज्ञामात्यपदे तथा श्वशुरजो लाभश्च भाग्योदयः ॥२०॥
सिद्धिश्चाभिमतः सुलाभपचने चाशा जनन्यायुषी
कर्णौ जंघविचित्रलेखनकलानैपुण्यमेकादशात् ।

Slokas 18½—20½. Gain in every way (2) bad or wicked desire (3) all kinds of receipts (4) dependency (5) eldest brother (6) paternal uncle (7) worshipping of deities (8) worshipping of the virtuous (9) learning (10) acquisition of gold and wealth (11) surpassing cleverness (12) paternal property (13) the knee (14) a preeminent place (15) love of ornaments and pearls (16) the master's wealth (17) less of interest on capital (18) making of ornaments out of gold and sovereigns on behalf of one's lady-love (19) wisdom (20) ministership (21) brother-in law (22) gain (23) dawn of fortune (24) realisation of one's wish (25) easy gain (26) cooking (27) desire (28) mother (29) longevity (30) ear (31) the shank (32) lovely painting and (33) skill in practical arts : these are to be looked into from the 11th house.

अथ द्वादशभावकारकत्वं श्लोकद्वयेनाह—

निद्राभङ्गमनोव्यथेऽङ्घ्रियुगलं शत्रोर्भयं बन्धनं
पीडामुक्तिरृणप्रमोचनगजाश्वाः पित्र्यवित्तं रिपुः ॥ २१ ॥

स्वर्गारोहणवामनेत्रजनविद्वेषाङ्गवैकल्यता
जारत्वं च विवाहनष्टशयनत्यागाधिकारक्षयाः ।
शत्रोः शृङ्खलगेहचित्तविकलौ दीनस्वभावासतौ
पित्रोःसोदरसौख्यचिन्तनहतिस्तौ वादरोषौ क्रमात् ॥२२॥
देहार्तिर्मृतिकान्यदेशगमने सर्वप्रकारव्ययो
भार्याहानिरितिक्रमान्निगदितास्तत्कारका रिःफभात् ।

Slokas 20½—22½. Awakening from sleep (2) mental pain (3) the two feet (4) fear from enemy (5) imprisonment (6) liberation from pain (7) discharge of debts (8) elephants (9) horses (10) paternal wealth (11) enemy (12) entry into heaven (13) left eye (14) people's enmity (15) mutilation of a limb (16) gallantry (17) loss by marriage (18) renouncing one's couch (19) termination of one's appointment (20) the place of enemy's imprisonment in chains (21) mental agitation (22) wretchedness (23) harm (24) a blow to the thought of the happiness of one's parents and brothers (25) discussion or dispute (26) anger (27) bodily injury (28) death (29) going to another place (30) expenditure in all ways and (31) loss of wife: these are to be deduced from the 12th house.

अथ पञ्चमे कारकत्वखण्डे ग्रहकारकत्वनिरूपणं नाम उत्तरभागः प्रारभ्यते—
(1) तत्रादौ रविकारकत्वं श्लोकत्रयेणाह—

आत्माशक्त्यतितीक्ष्णदुर्गसुबलाश्चोष्णप्रभावाग्नयः
शैवोपासनधैर्यकण्टकतरू राजाश्रयत्वं कटुः ॥ २३ ॥
वृद्धत्वं पशुदौष्ट्यभूपितृरुचिज्ञानोदयव्योमदृक्
भीरुत्पन्नमनुष्यलोकचतुरश्रास्थिप्रतापास्तृणम् ।
कुक्ष्युत्साहवनायनाक्षिगिरिसंचाराश्चतुष्पान्नपः
संचारो व्यवहारपित्ततपना वृत्ताकृतिर्नेत्ररुक् ॥ २४ ॥

देहो दारु मनःशुचिः सकलदेशाधीश्वरत्वं ह्यरुक्
सौराष्ट्राधिपतित्वभूषणशिरोव्याधिश्च मुक्ताः खपः ।
ह्रस्वः पूर्वदिगीशताम्ररुधिरे राज्यं च रक्तः पटः
पाषाणप्रकटप्रवर्तननदीतीरप्रवालाभिधाः ॥ २५ ॥
मध्याह्नप्रबलत्वपूर्ववदनः स्याद्दीर्घरोषो रिपु-
ग्राहः सात्त्विकरक्तचन्दनपरत्वस्थूलतन्तू रवेः ।

Things to be determined from the Planets.

Slokas $22\frac{1}{2}$—$25\frac{1}{2}$. (1) The soul (2) power (3) intense severity (4) fortress (5) good strength (6) heat (7) splendour (8) fire (9) worship of Siva (10) courage (11) thorned trees (12) being in royal favour (13) bitterness (14) old age (15) cattle (16) wickedness (17) land (18) father (19) taste (20) self-realisation (21) skyward look (22) one born to a timid woman (23) the world of mortals (24) square (25) bone (26) valour (27) grass (28) the belly (29) strenuous effort (30) forest (31) half a year (32) eye (33) roaming over mountains (34) quadruped (35) king (36) travelling (37) dealing (38) bite (39) scorch (40) circular shape (41) eye-disease (42) body (43) timber (44) mental purity (45) lordship of the whole country (46) freedom from disease (47) the rulership over the Sourashtra country (48) ornament (49) disease in the head (50) pearls (51) lord of the sky (52) short like a dwarf (53) lord of the East (54) copper (55) blood (56) kingdom (57) a red cloth (58) a stone (59) activity in public (60) river bank (61) coral (62) strong at mid-day (63) East (64) mouth (65) long-standing anger (66) capture of the enemy (67) genuineness (68) saffron (69) hostility and (70) thick cord: all the these relate to the Sun.

अथ चन्द्रकारकत्व सार्द्धश्लोकत्रयेणाह—

बुद्धिः पुष्पसुगन्धदुर्गगमनव्याधिद्विजालस्यक-
श्लेष्मापस्मृतिगुल्मभावहृदयस्त्रीसौम्यपापाम्लकाः ॥ २६ ॥
निद्रा सौख्यजलस्वरूपरजतस्थूलेक्षुशीतज्वरा
यात्रा कूपतटाकमातृसमदृग्मध्याह्नमुक्ताक्षयाः ।
धावल्यं कटिसूत्रकांस्यलवणह्रस्वामनः शक्तयो
वापी वज्रशरन्मुहूर्तमुखकान्तिश्वेतवर्णोदराः ॥ २७ ॥
गौरीभक्तिमधुप्रसादपरिहासाः पुष्टिगोधूमका
ऽऽमोदाः कान्तिसुखे मनोजवदधिप्रीती तपस्वी यशः ।
लावण्यं निशि वीर्यपश्चिममुखे चिटक्षारकार्याप्तयः
प्रत्यग्दिक्प्रियमध्यलोकनवरत्नानीह मध्यं वयः ॥ २८ ॥
जीवो भोजनदूरदेशगमने लग्नं च दोर्व्याधयः
छत्राद्यश्वितराजचिह्नसुफले सद्रक्तधातुस्तथा ।
मीनाद्या जलजाः सरीसृपदुकूले सद्विकासस्फुरत्
शुद्धस्तत्स्फटिकास्ततो मृदुलकं वस्त्रं त्वमी स्युर्विधोः ॥२९॥

Slokas 25½—29. The following belong to the Moon: (1) intelligence (2) flower (3) good perfume (4) going to a fortress (5) disease (6) Brahmin (7) idleness (8) phlegmatic humour (9) epilepsy (10) enlargement of the spleen (11) disposition of mind (12) heart (13) woman (14) good or bad (15) sourness (17) happiness (18) any thing watery (19) silver (20) thick sugarcane (21) typhoid (22) travel (23) well (24) tank (25) mother (26) impartiality (27) mid-day (28) pearls (29) consumption (30) whiteness (31) waistband (32) bellmetal (33) salt (34) short in stature (35) mind (36) ability (37) pond (38) diamond (39) Sarad Ritu (40) an interval of 48

minutes (41) facial lustre (42) white colour (43) belly (44) reverence to Goddess Gowri (45) honey (46) favour (47) joking (48) nourishment (49) wheat (50) pleasure (51) splendour (52) face (53) quick in thought (54) love of curd (55) mendicant (56) fame (57) beauty (58) strength at night (59) westward-faced (60) learned (61) saline (52) getting a job (63) love towards West (64) the middle world (65) nine gems (66) middle age (67) life (68) eating (69) going to distant countries (70) disease of the shoulders (71) umbrella or other royal insignia (72) good fruits (73) good blood and vital energy (74) fish and other water-born creatures (75) serpent (76) silk garment (77) good budding (78) shining (79) clean crystal and (80) delicate cloth.

(3) अथ भौमकारकत्वं सार्द्धश्लोकचतुष्टयेनाह—

शौर्यं भूर्बलशस्त्रधारणजनाधीशत्ववीर्यंक्षया-
श्चोरो युद्धविरोधशत्रव उदारारक्तवस्तुप्रियः ।
आरामाधिपतित्वतूर्यरवनं प्रीती चतुष्पान्नृपा
मूर्खः कोपविदेशयानधृतयो धात्रग्निवाग्वादताः ॥ ३० ॥

पित्तोष्णव्रणराजसेवनदिनव्योमेक्षणह्रस्वरुग्
त्रिख्यातित्रपुखड्गकुन्तसचिवाश्वाङ्गस्फुटत्वं मणिः ।
सुब्रह्मण्यजपे युवा कटुनृपस्थाने कुजोत्रग्रहो
मांसाशी परदूषणं रिपुजयस्तिक्तं निशान्ते बलम् ॥ ३१ ॥

हेमग्रीष्मपराक्रमारिपुबलं गाम्भीर्यशौर्ये पुमान्
शीलं ब्रह्मपरश्वधौ वनचरो ग्रामाधिनाथत्वता ।
राजालोकनमूत्रकृच्छ्रचतुरश्रस्वर्णकाराः खलो
दग्धस्थानसुभोजने कुशधनुर्विद्याप्रवीणत्वते ॥ ३२ ॥

रक्तं ताम्रविचित्रवस्त्रमयदिग्वक्त्रे च तद्विप्रियः
कामक्रोधपरापवादगृहसैन्येशाः शतघ्नीः कुन्तः ।
सामभ्रातृकुठारदुष्टमृगनेतृत्वस्वतन्त्राग्रहः
क्षेत्रं दण्डपतित्वनागभुवने वाक्चित्तचाञ्चल्यता ॥ ३३ ॥
वाहारोहणरक्तदर्शन असृक्संशोषणान्येवम-
न्येचानेकसुसंज्ञका बुधवरैर्भौमस्य तूक्ता अलम् ।

Slokas 30—33½. Prowess (2) land (3) strength (4) wearing arms (for battle) (5) Kingship (6) loss of virility (7) thief (8) battle (9) hostility (10) enemy (11) generosity (12) fondness for things which are of deep-red colour (13) master of a garden (14) sound of a trumpet (15) affection (16) quadruped (17) king (18) fool (19) anger (20) going to a foreign place (22) firmness (22) supporter (23) fire (24) controversy (25) bile (26) heat (27) wound (28) service under a king (29) day (30) sky (31) seeing (32) shortness (33) disease (34) fame (35) tin (36) sword (37) lance or spear (38) minister (39) breaking of a limb (40) jewel (41) God Subrahmanyajapa (42) youth (43) pungent (44) Durbar hall (45) earthen (46) hindrance (47) flesh-eater (48) calumniating others (49) conquest of the enemy (50) bitter (51) strong at the end of the night (52) gold (53) Grishma Ritu (54) valour (55) enemy's strength (56) profundity of character (57) strength (58) man (59) tendency (60) God Brahma (61) axe (62) forester (63) headman of a village (64) royal aspect (65) painful discharge of urine (66) square (67) goldsmith (68) rogue (69) burnt place (70) good dinner (71) leanness (72) cleverness in archery (73) blood (74) copper (75) a beautiful cloth (76) facing the South (77)

inclination towards the South (78) desire (79) anger (80) scandal (81) house (82) commander of an army (83) the weapon called शतघ्नी (Sataghni) (84) a tree (85) Sama Veda (86) brother (87) iron spade or hatchet (88) management of wild animals (89) independence (90) persistency (91) land (92) magistrate (93) serpent (94) world (95) speech (96) fickleness of mind (97) mounting a vehicle (98) appearance of blood (99) drying of blood–these and other various makings have been credited by the wise as belonging to Mars-enough of these.

(3) अथ बुधकारकत्वं सार्द्धश्लोकत्रयेणाह—

विद्याधीशतुरङ्गकोशगणितज्ञानानि वाक्यद्विजाः
पादातं लिपिलेख्यनूतनपटप्रासादकाराहरित् ॥ ३४ ॥
शिल्पज्योतिषतीर्थयात्रसुवचप्रासङ्गदेवालया
वाणिज्यं वरभूषणं मृदुवचोवेदान्तमातामहाः ।
दुःस्वप्नं च नपुंसकोत्तरमुखे चर्मार्द्रकांस्यादयो
वैराग्यर्तुविचित्रहर्म्यभिषजः कण्ठाभिचारौ शिशुः ॥ ३५ ॥
तिर्यग्दृष्टिसुवर्गलोकविनयाज्ञातिर्भयो नर्तनं
भक्तिर्हासमतिप्रमातवलहेमन्ताः कसाणः शमः ।
नाभीगोत्रसमृद्धिमिश्रमपदार्थान्यान्ध्रभाषाधियो
विष्णोपासनशूद्रपक्षिसहजा भाषा चमत्कारता ॥ ३६ ॥
काष्टाथर्वणकर्मगोपुररजांस्युद्यानगुह्यौ समः
सौम्यो ग्रामचरः समप्रकृतिको वायव्यकाष्ठाप्रियः ।
सत्पौराणिकशब्दशास्त्रसुमहारत्नादिसंशोधको
विद्वान्मातुलमन्त्रयन्त्रसुमहातन्त्रादिकाः सौम्यतः ॥ ३७ ॥

Slokas 33½—37. Mercury presides over (1) education (2) horses (3) treasury (4) mathematics (5) wisdom 6) speech (7) Brahmin (8) infantry (9) writing (10)

new garment (11) palatial building (12) green colour (13) sculpture (14) astrology (15) pilgrimage to holy places (16) wise lectures (17) temple (18) trading (19) best ornament (20) soft words (21) Vedanta philosophy (22) maternal grandfather (28) bad dream (24) eunuch (25) Northern-faced (26) skin (27) wet (28) bell-metal and the like (29) renunciation (30) Ritu—season (31) beautiful mansion (32) doctor (33) neck (34) exercising (35) child (36) crooked aspect (37) heaven (38) modesty (39) paternal relation (40) fear (41) dancing (42) devotion (43) jocular disposition (44) strong in the morning (45) Hemantha Ritu (46) rubbing (scratching (47) tranquillity (48) navel (49) flourishing of the family (50) mixture of things (51) one that has mastered the Telugu language (52) worship of Vishnu (53) Sudra (54) bird (55) after-born (56) admiration of language (57) the Directions (58) Atharvana Veda (59) religious action (60) tower (61) dust (62) garden (63) *pudendum virile* (64) even (65) benefic (66) moving in villages (67) impartial nature (68) fond of the Northwest quarter (69) one versed in the good legends of the past (70) one versed in grammar (71) one clever in the testing of precious stones (72) a learned man (73) maternal uncle (74) sacred prayer (75) an amulet and (76) spells of a high order.

(3) अथ गुरुकारकत्वं श्लोकचतुष्टयेनाह—

भूदेवस्वगुरुस्वकर्मरथगो पादातनिक्षेपका
　मीमांसो निधिवाजिमाहिषबृहद्गात्रप्रतापा यशः ।
तर्कज्योतिषपुत्रपौत्रजठरव्याधिद्विपात्संपदो
　वेदान्तप्रपितामहादिपुरुषप्रासादगोमेधिकाः ॥ ३८ ॥
ज्जेष्ठभ्रातृपितामहेन्द्रशिशिरर्तूग्राणि रत्नं वणिग्
　देहारोग्यविचित्रहर्म्यनृपसन्मानोरुदेवास्तपः ।

दानं धर्मपरोपकारसमदृक्चोदङ्मुखो वर्तुल
पीतं ग्रामचरोत्तरप्रियसखान्दोलादिवाग्धोरणीः ॥ ३९ ॥
मेदो मध्यपटौ नवीनगृहसौख्यं वृद्धमन्त्रद्विजा-
स्तीर्थं जानुसुवर्गलोकसरणं सौख्यप्रदानं गृहम् ।
धीः प्रज्ञाधिककाव्यगोपुरसभासन्मोदसिंहासन-
ब्रह्मस्थापनसार्वकालबलभासाः पात्रवैडूर्यकौ ॥ ४० ॥
अग्निष्टोममहाफलं मधुरसः सत्वं सुखासौख्यके
दीर्घं सौम्यपरेङ्गिते च कनकालङ्कारतन्त्रादिकः ।
वातश्लेष्मसुपुष्यरागनिगमाभासामृदुप्रस्तरं
शैवोपासननैष्ठिकत्वचतुरेताख्यप्रयाणं गुरोः । ॥ ४१ ॥

Slokas 38—41. (1) Brahmin (2) one's preceptor (3) one's duty (chariot (5) cow (6) infantry (7) savings (8) Meemamsa (9) treasure (10) horse (11) curd, etc., (12) big body (13) valour (14) fame (15) logic (16) astrology (17) son (18) grandson (19) dropsy (20) richness in elephants (21) philosophy (22) elders like great grandfather (23) mansion (24) gem (25) eldest brother (26) grand father (27) Indra (28) cold season (29) wrath (30) jewel (31) merchant (32) physical health (33) a beautiful mansion (34) royal honour (35) thigh (36) Gods (37) penance (38) giving (39) religious duty (40) help to others (41) impartiality (42) facing North (43) circular (44) yellow colour (45) moving in villages (46) North (47) dear friend (48) swinging (49) oratorical talent (50) fat (51) a used garment (52) a new house (53) happiness (54) old (55) Manthra (56) twice born (57) holy water (58) knee (59) movement in heaven (60) a house bestowing full happiness (61) intellect (62) proficiency in learning (63)

literature (64) tower (65) pleasing audience (66) throne (67) inauguration of God Brahma (68) strong at all times (69) month (70) vessels (71) lapis Lazuli (72) fruits arising from an Agnisthoma rite (73) sweet juice (74) the quality of goodness (75) happiness (76) misery (77) length (78) gentleness (79) guessing the thougts of others (80) gold (81) ornamentation (82) device (83) wind (84) phlegm (85) topaz (86) Vedic text (87) brilliancy (88) softness (89) a stone (90) worship of Siva (91) engaged in one's relious duties and (92) travelling in a carriage bordered on all sides : all these are the doings of Jupiter.

(6) अथ शुक्रकारकत्वं सार्द्धश्लोकचतुष्टयेनाह—

श्वेतच्छत्रसुचामराम्बरविवाहायद्विपात्स्त्रीद्विजा
सौम्यश्वेतकलत्रकामुकसुखह्रस्वाम्लपुष्पाङ्गकाः ।
कीर्तियौवनगर्वयातरजताग्रेषप्रियक्षारका-
स्तिर्यग्दक्षपक्षराजसदृढामुक्तायजुर्वैश्यकाः ॥ ४२ ॥
सौन्दर्यक्रयविक्रयाः सरससल्लापो जलस्थानकं
मातङ्गस्तुरगो विचित्रकविता नृत्तं च मध्यं वयः ।
गीतं भोगकलत्रसौख्यमणयो हास्याप्रियः केचरो
भृत्यो भाग्यविचित्रकान्तिसुकुमाराराज्यगन्धस्रजः ॥ ४३ ॥
वीणावेणुविनोदचारुगमनाष्टैश्वर्यचार्वङ्गता
स्वल्पाहारवसन्तभूषणबहुस्त्रीसंग्रहप्राङ्मुखाः ।
नेत्र सत्यवचः कलानिपुणता रेतो जलक्रीडितो
गाम्भीर्यातिशयस्ततश्चतुरवाद्यं नाटकालङ्कृतिः ॥ ४४ ॥
केलीलोलकखण्डदेहमदनप्राधान्यसन्मान्यता
शुक्लश्वेतपटप्रियो भरतशास्त्रं राजमुद्राप्रभुः
गौरीश्रीभजने रतिर्मृदुरतिक्रान्तो दिवामातृकः

काव्यादौ रचना प्रबन्धचतुरः स्यान्नीलकेशः शुभम् ॥४५॥
गुह्य मूत्रसुनागलोकसरणे तत्रापराह्णं तथा
जामित्रस्थलजं रहस्यमुदितं सर्वं वदेद्भार्गवात् ।

Slokas 42—45½. (1) White umbrella (2) a good chowrie (3) garment (4) marriage (5) income (6) a biped (man) (7) woman (8) Brahmin (9) benefic (10) whiteness (11) wife (12) sexual happiness (13) short (14) sour (15) flower (16) command (17) fame (18) youthful vigour (19) vehicle (20) silver (21) South-east quarter (22) saltish (23) ogling glance (24) scratching (26) half a month (26) the quality of passion (27) strong (28) pearl (29) Yajur Veda (30) Vaisya (31) beauty (32) buying and selling (33) love-making (34) watery place (35) elephant (36) horse (37) variegated colour (38) poetry (39) dancing (40) middle age (41) singing (42) enjoyment (43) happiness from the wife (44) gems (45) fond of joking (46) swimmer (47) servant (48) luck (49) variegated lustre (50) a beautiful youth (51) kingdom (52) scents (53) garland (54) Veena (55) flute (56) amusement (57) louely gait (58) eight kinds of wealth (59) lovely-limbed (60) sparing in meals (61) spring season (62) ornament (63) inclined towards supporting many women (64) eye (65) truth-speaking (66) proficiency in art (67) semen (68) sporting in water (69) profundity of character (70) pre-eminenec (71) sharp-witted (72) musical instrument (73) decoration for the stage (74) indulging in amorous sports (75) deteriorated body (76) one whose chief business is love (77) being entitled to great respect or esteem (78) fond of white garments (79) the art of dancing as propounded by Bharata (80) Government seal (81) a lord (82) worship of Goddess Parvati and Lakshmi (83) sexual pleasure (84) gentleness

(85) much emaciated (86) one who plays the role of the mother during day time (87) literary compositions, clever in writing poems, etc., (88) black hair (89) auspicious (90) mystery or genital organ (91) urine (92) moving in the serpent region (93) afternoon (94) a knowledge of the sexual organ and the secrets connected with the same: all these are to be ascribed to Venus.

(7) अथ शनिकारकत्वं सार्द्धश्लोकचतुष्टयेनाह—

जाड्यादिप्रतिबन्धकाश्वगतचर्मायप्रमाणानि सं
क्लेशो व्याधिविरोधदुःखमरणस्त्रीसौख्यदासीखराः ॥४३॥
चण्डाला विकृताङ्गिनो वनचरा वीभत्सदानेश्वरा-
वायुर्दायनपुंसकान्त्यजखगास्त्रेताग्निदासक्रियाः ।
आचारेतररिक्तपौरुषमृषावादित्वदीर्घानिला
वृद्धस्नायुदिनान्तवीर्यशिशिरर्त्वत्यन्तकोपश्रमाः ॥ ४७ ॥
कुक्षेत्रोदितकुण्डगोलकजनिर्मालिन्यवस्त्रं गृहं
तादृग्वस्तुमनोविचारखलमैत्रीकृष्णपापानि च ।
क्रौर्यं भस्म च नीलधान्यमणिलोहौदार्यसंवत्सराः
शूद्रो विट्पितृकारकोऽन्यकुलविद्यासंग्रहः पङ्गुता ॥ ४८ ॥
तीक्ष्णं कम्बलवस्त्रपश्चिममुखे संजीवनोपायका
ऽधोदृष्टी कृषिजीवनायुधगृहज्ञातिर्बहिःस्थानकाः ।
ईशान्यप्रियनागलोकपतने सग्रामसंचारिता
शल्यं सीसकदुष्टविक्रमतुरुष्का जीर्णतैलेऽपि च ॥ ४९ ॥
दारुब्राह्मणतामसे च विषभूसंचारकाठिन्यके
भीतिर्दीर्घनिषादवैकृतशिरोजाः सर्वराज्यं भयम् ।
छागाद्या महिषादयो रतिरतो वस्त्रादिशृङ्गारता
मृत्यूपासकसारमेयहरणाः काठिन्यचित्तं शनेः ॥ ५० ॥

Slokas 45½—50. (1) Laziness, etc. (2) obstruction (3) horse (4) elephant (5) skin (6) gain (7) rule or standard (8) distress (9) sickness (10) misunderstanding (11) misery (12) death (13) happiness through a woman (14) maid servant (15) asses and mules (16) outcaste (17) one with disfigured limbs (18) haunting woods (19) of handsome look (20) gift (21) a lord (22) a portion of life (23) eunuch (24) one born of the lowest caste (25) birds (26) the three sacred fires (27) a servile duty (28) unrighteous conduct (29) one without manliness (30) uttering falsehood (31) lasting long (32) wind (33) old age (34) tendon muscle (35) strong at the conclusion of day (36) Sisira Ritu or cold season (37) excessive anger (38) exertion (39) born of a very low woman (40) a कुण्ड (Kunda-bastard), (41) a गोळक (Golaka), (42) dirty cloth, house (43) a mind over such things (44) friendship with the wicked (45) black colour (46) evil (47) cruelty (48) ashes (49) black grains (50) gems (51) iron (52) nobility (53) a year (54) Sudra (55) Vaisya (56) one representing the father (57) learning the work of another class (58) lame, crippled (59) severe, harsh (60) a blanket (61) West-ward-faced (62) remedies for restoring to life, rejuvenation (63) downward look (64) living by agri-culture (65) a room where weapons are kept (66) a Dayadin or cousin (67) an external position (68) fond of the North-eastern quarter (69) serpent-world (70) downfall (71) battle (72) wandering (73) a spear (74) lead (75) misdirected strength (76) a Turk (77) worn out (78) oil (79) wood (80) Brahmin (81) the quality of Tamas (82) wandering in forests and mountains (83) hard-heartedness (84) fear (85) longstanding distress

(86) hunter (87) ugly hair (88) whole sovereignty (89) alarm (90) goats and the like (91) buffalos and the like (92) intent on sexual pleasure (93) dressing oneself for amorous interviews (94) worshipper of God Yama (95) dog (96) theft and (97) inclination to commit cruel deeds : All these belong to Saturn.

(8) अथ राहुकारकत्वं सार्द्धश्लोकद्वयेनाह—

छत्रं चामरराष्ट्रसंग्रहकुतर्कक्रूरवाक्यान्त्यजाः
पापस्त्रीचतुरन्तयानवृषला द्यूतश्च सन्ध्याबलम् ।
दुष्टस्त्रीगमनान्यदेशगमनाशौचास्थिगुल्मानृता
ऽधोदृग्भ्रामिकगारुडा यमम्लेच्छदिनीचाश्रयाः ॥५१॥
दुष्टग्रन्थिमहाटवी विषमसंचाराद्रिपीडा बहिः-
स्थान नैर्ऋतिदिक्प्रयानिलकफक्लेशोऽहिनिण्मारुताः ।
तीक्ष्णं दीर्घसरीसृपौ सकलसुसार्थाः प्रयाणक्षणो
वृद्धो वाहननागलोकजननीताता मरुच्छूलकाः ॥ ५२ ॥
कासश्वासमहाप्रतापवन*दुर्गोपासका दुष्टता
साङ्गत्यं पशुभिस्त्वसव्यलिपिलेख्यं क्रूरभाषा त्वगोः

Slokas 51—52½. (1) Umbrella (2) chowrie (3) kingdom (4) gathering (5) fallacious argument (6) a wounding speech (7) one belonging to the lowest caste (8) a wicked female (9) a vehicle bordered on all sides (10) an irreligious man (11) gambling (12) strong at twilight (13) intrigue-with a wicked female (14) going to a foreign country (15) impurity (16) bone (17) enlargement of spleen (18) falsehood (19) downward look (20) perplexity (21) an emerald (22) facing the Southern quarter (23) resorting to outcaste or other low people (24) a bad swelling (25) a big forest (26) moving in rugged places (27) mountain (28) pain (29) staying outside (30)

* may also mean a worshipper of a Sylvan Deity.

inclined towards South-west (31) wind (32) phlegm (33) sorrow (34) serpent (35) night breeze (36) severe (37) long (38) reptile (39) reading of dreams (40) travel (41) a Muhurta (42) old age (43) a vehicle (44) world of serpents (45) mother (46) father or matenal-grand father (47) air (48) an acute or sharp pain (49) catarrh (50) breathing (51) great prowess (52) forest (53(worshipper Goddess Durga (54) wickedness (55) cohabitation with quadrupeds (56) writing of Urdu and (57) harsh speech. These are ascribed to Rahu.

(9) अथ केतुकारकत्वं श्लोकद्वयेनाह—

चण्डीशेश्वरविघ्नपादिसुरवृन्दोपासना वैद्यका
श्वानः कुक्कुटगृध्रमोक्षसकलैश्वर्यक्षयार्तिज्वराः ॥ ५३ ॥
गङ्गास्नानमहातपोऽनिलनिषादस्नेहभूतिप्रदाः
पाषाणो व्रणमन्त्रशास्त्रचपलत्वब्रह्मवेतृत्वता ।
कुक्ष्यक्ष्यार्तिजडत्वकण्टकमृगज्ञानानि मौनव्रतं
वेदान्तोऽखिलभोगभाग्यरिपुपीडोत्पक्वतापाल्पभुक् ॥५४॥
वैराग्यं च पितामहक्षुदतिशूलस्फोटकाद्या रुजः
भृङ्गीभृङ्गिविरुद्धबन्धनकृताज्ञां शूद्रगोष्ठिर्ध्वजात् ।

Slokas 53—$54\frac{1}{2}$. (1) Worship of God Chandeesa God Ganesa and the several other Gods (2) doctor (3) dog (4) a cock (5) vulture (6) salvation (7) all kinds of wealth (8) consumption (9) pain (10) fever (11) bath in the Ganges (12) great penance (13) wind (14) a hunter (15) friendship (16) conferring of prosperity (17) stone (18) wound (19) the science of witchcraft (20) Inconstancy (21) knowledge of Brahman (22) belly (23) eye-pain (24) stupidity (25) thorn (26) deer (27) knowledge (28) the vow of silence (29) philosophy (30) all kinds

of luxury (31) luck (32) trouble from enemies (33) sparing in eating (34) indifference to the world (35) paternal grandfather (36) hunger (37) intense pain in the stomach (38) a boil and such other diseases (39) horned creatures (40) a servant of Siva (41) revoking the order of arrest and (42) Sudra company—all these are to be sought for through Ketu.

6. दशाफलखण्डः

दशाफलकथनोपयोगित्वेनावस्थादीनाह—

तुङ्गे स्वीयगृहेऽधिमित्रभवने मित्रे समे वैरिणी-
स्त्येवं पापयुते पराजययुते खेटेऽर्कयुक्ते क्रमात् ।
दीप्ता सा स्तिमिता तथा च मुदिता शान्ता च हीना ततो
दुःखा स्याद्विकला खला स्युरपि मा कोपेत्यवस्था नव ॥१॥

SECTION 6—The Dasas and their effects.

Sloka 1. The (अवस्थाः) Avastthas or condition of a planet are of nine kinds *viz*, (1) दीप्ता (Deepta-blazing) when he is in his exaltation, (2) स्तिमिता (Stimita-peaceful) when he is in his own house (3) मुदिता Mudita-happy) when he is in a dear friend's house (4) शान्ता Santa—calm when he is in a friend's house (5) हीना (Heena-deficient) when he is quartered in a neutral's house (6) दुःखा (Duhkha-dejected) when he is in an enemy's house (7) विकला (Vikala-failing) when he is associated with a malefic (8) खला (Khala-base) when he is vanquished in war and (9) कोपा (Kopa-angry) when he is eclipsed by the Sun's rays.

अथ दशाविभागस्यावश्यकत्वं तत्फलं चाह—

पुण्यं वाप्यथ पापरूपमपि वा कर्मार्जितं प्राग्भवे
तत्पाकोऽत्र तु खेचरस्य हि दशाभुक्त्यादिभिर्ज्ञायते ।
तस्मात्खेटदशाविभाग इह चावश्यं क्रमात्तत्फलं
ज्ञेयं तत्तदनिष्टशान्तिकरणादिष्टं सुखं प्राप्नुयात् ॥ २ ॥

Sloka 2 Since the fruits of past Karma resulting from either good or bad actions are known through the Dasas and Bhuktis of planets, it is essential that the Dasas of the planets should be sub-divided and the several effects of such sub-divisions should be known in order that one may obtain the required happiness by the performance of Shantis to overcome the evil if there be any.

अथ नाक्षत्रदशाक्रमं तत्तद्दशावत्सरं परिमाणं चाह—

अर्केन्द्वारतमःसुरेज्यशनिवित्केत्वासुरेज्याः क्रमात्
षड्दिक्शैलगजेन्दवोष्टयतिधृती चात्यष्टयोगा नखाः ।
दायेशा अपि वत्सराः स्युरथ तज्जन्मेन्दुभं वह्निभा-
द्यावत्तन्नवहृद्विशेषतुलितोऽर्काद्यो हि दायेश्वरः ॥ ३ ॥

Sloka 3. The Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus are in their order the lords of the Dasa—periods of years represented by the numbers 6, 10, 7, 18, 16, 19, 17, 7 and 20 respectively. The particular Dasa that starts in a nativity is thus obtained: count from Krittika till the natal star inclusive and divide the result by 9. The remainder will indicate the lord of the Dasa counted from the Sun onwards.

जन्मर्क्षागमनाडिका त्रिघटिकास्तत्तद्दशाताडिता
नाड्यः षष्टिहता युता विघटिकास्तच्छेद्यराशिर्भवेत् ।

आद्यन्तस्थितनाडिका विघटिकाभिर्भाजिता वत्सराः
शेषं द्वादशभिर्दिनैः खरुतुभिर्निघ्नाच्च मासादिकम् ॥ ४ ॥

Sloka 4. Find the number of Ghatikas, etc. still to pass of the asterism at birth ; divide the same by the total Ghatikas taken by the Moon to pass through that star. Mulitiply this fraction by the appropriate Dasa-years mentioned in the previous Sloka. The quotient will be the number of years still to pass in that Dasa. The remainder when muliplied by 12 and 30 will give the months and days required

अथान्तर्दशादिसाधनमाह सार्द्धश्लोकेन—

तत्तत्खेटदशादशा विनिहता मासाः पुरोङ्कस्तत-
स्त्वन्त्याङ्कस्त्रिगुणो दिनानि सततं त्वेवं हि चान्तर्दशाः ।
तद्भुक्तिस्तु दिनीकृता करहृता तत्तद्दशाताडिता
नाड्याद्या विदशा वियद्रसहृता चेत्ता दिनाद्या भवेत् ॥ ५ ॥
तद्वात्सूक्ष्मदशाद्योऽपि गदिताश्चैको विशेषोऽस्ति तद्
घस्राद्या घटिकादिरूपमिह चाधोऽथो व्रजन्ति क्रमात् ।

Slokas 5—5½. Multiply the Dasa-years of a planet by the Dasa years of the other planet whose Bhukti or sub-period is required. The product will be in 2 or 3 digits. The number indicated by the first or first two digits as the case may be will be the number of months contained in the Bhukti, and the last digit multiplied by 3 will be the days to be added, etc. Thus should the periods of all the Bhuktis in the several Dasas be calculated. Convert the Bhukti-period into days and multiply the same by the number indicating the Dasa-years of a planet. Take a moiety of the product. This will signify the विदशा (Vidasa) or अन्तरा (Antara) of the planet

in terms of Ghatikas, etc., and this when divided by 60 will indicate the period in days. Similarly should the सूक्ष्मदशा (Sukshmadasa), etc., be calculated, but there is this peculiarty, *i.e.*, the numbers each below the other in their order will signify the sub-period in days, Ghatikas and Vighatikas.

Thus, Mercury's Bhukti period in Saturn's Dasa is obtained by multiplying 17×19. The product is 323 which means 32 months and 9 days.

Similarly to find out the sub-period of the Moon—Chandra, Antara—in the above Mercury's Bhukti, we proceed thus :

Convert the 32 months and 9 days (the period of the Bhukti) into days, thus : $32 \times 30 + 9$ or 969. As the Moon's Dasa period is 10 years, this has to be multiplied by 10 and a half of the product is to be taken $= 969 \times 10 \times \frac{1}{2}$ or 4845. This will denote the number in Ghatikas of the Moon's Antara. This when converted into days will be $= 4845 \div 60$ or 80 days, 45 Ghatikas.

अथ रविमहादशाफलमाह—

सूर्योत्कृष्टदशा करोति सुतधीप्रज्ञादिकारोच्छ्रय-
ज्ञानार्थागमकीर्तिपौरुषसुखप्राप्तीश्वरानुग्रहान् ॥ ६ ॥
भानोः पापदशातिकष्टविफलोद्योगार्थहान्यामया-
रातिक्षोभमहीशकोपजनकारिष्टादिबाधोदयान् ।

Slokas $5\frac{1}{2}$—$6\frac{1}{2}$. The Sun's Dasa will, if the Sun be auspicious to the native, give during his period sons, intelligence, wisdom, good status of powers, knowledge, wealth, fame, valour, happiness and divine favour. If the Sun be inauspicious, the native will suffer intense hardships ; all his efforts will become useless ; there will be much waste of money and loss of position. He will suffer from disease and there will be trouble from the enemy, royal displeasure, ill-health to father and similar other happenings.

अथ चन्द्रदशाफलमाह—

चन्द्रोत्कृष्टदशा करोति जननीश्रेयस्तटाकादिकः
क्षेत्रारामगृहाप्तसद्द्विजवरश्रीशोभनान्दोलिकान् ॥ ७ ॥
इन्दोः पापदशान्नहीनकृपणानन्दार्थनाशामय
प्रज्ञाहीनजुगुप्समातृहरणक्रोधादिशीतज्वरान् ।

Slokas 6½—7½. When the Moon is auspicious, the mother's prosperity and the building of tanks and the like may be expected. The native will get lands, gardens, houses, the blessings of good Brahmins, wealth, prosperity and joyrides or palanquins. If the Moon be unfavourable, the native will suffer from want of food, will be miserable, will become devoid of pleasure and wealth, suffer diseases, will be lacking in wisdom, will be loathed, lose his mother, will often get angry and suffer from fevers like typhoid.

अथ कुजदशाफलमाह—

भौमोत्कृष्टदशा करोति वसुधाप्राप्तीष्टवस्त्वागम-
प्रज्ञास्वच्छमनःपराक्रमधनारातिक्षयांश्चानुजान् ॥ ८ ॥
पापाङ्गारदशानुजार्तिकलहं क्षेत्राग्निबाधाव्रणाः-
क्षिक्षीणादिमहीशपीडसुजनक्रोधासिवेधामयान् ।

Slokas 7½—8½. The Dasa of Mars, when Mars is auspicious, will bring to the native, lands, desired objects, knowledge, clearness of mind, prowess, wealth, destruction of enemies and advent of brothers. If Mars be inauspicious, there will be distress to brothers, misunderstandings, quarrels, troubles through lands, danger from fire, wounds, decay of eyesight and the like, trouble from Government, misunderstandings with good people, swordcuts and diseases.

अथ बुधदशाफलमाह—

सौम्योत्कृष्टदशा करोति वसनानन्तार्थधान्योच्छ्रय-
श्रेयः सौख्यगृहस्वबन्धुविजयप्राप्तीष्टवस्त्वागमान् ॥ ९ ॥
बौध्या पापदशा विदेशगमनक्रोधस्वबन्धुक्षय-
प्रज्ञाहीनवणिग्जनार्तिकलहक्षेत्रार्थनाशापदः ।

Slokas $8\frac{1}{2}$—$9\frac{1}{2}$. If Mercury be auspicious, he will give during his Dasa clothing, endless wealth, corn, status, prosperity, happiness, house, relations, success and fulfilment of cherished desires and objects. If he be inauspicious, the native will go to a foreign country; there will be anger, loss of relations, intellectual diminution, trouble from the merchant class, misunderstandings, loss of lands and money and other calamities.

अथ गुरुदशाफलमाह—

जीवोत्कृष्टदशा करोति विपुलग्रामाधिकारात्मज-
श्रीसौभाग्यगुणाकराश्रितजनाश्वान्दोलिकावैभवान् ॥ १० ॥
जैव्या पापदशा महीश्वरभयाधिव्याधिधैर्यच्युता
धान्यानर्थमहीसुरार्तिजनकक्रोधाशानार्तिक्षयान् ।

Slokas $9\frac{1}{2}$—$10\frac{1}{2}$. Jupiter, if auspicious, makes the native the headman of a big village, blesses him with children, wealth and prosperity. The native will be a mine of all virtues, will have many dependants, horses, joyrides and other comforts. If Jupiter be unfavourable, there will be royal displeasure, mental worry, diseases, loss of courage, lack of corn, lack of money, trouble from Brahmins, displeasure of the father, trouble for proper meals and consumption.

Chart-79. Male—Born on 14/15—2—1892 at 18 gh, after Sunset.

Jup. Venus	Rahu		
Sun	Rasi		
Merc.			Moon
	Lagna Mars	Ketu	Sat.

Sat.			Merc. Ketu
	Navamsa		Jup.
Mars.			
Lagna Rahu	Sun Moon		Venus

Balance of Sukra's Dasa—10 months and 1 day.

Saturn is retrograde.

The position of planets in the above nativity indicates that the native's life will be a struggling one for a major period. The reason for the above statement is that the lord of the 6th (house of worries and difficulties) is camping in the 1st, while the planet representing misery, viz., Saturn, casts his complete evil glance over the Lagna and its lord. Mars in such a position aspecting the 4th (house of happiness) does not in any way promote happiness.

The lord of the 9th is in the 10th and that of the 10th, the Sun, who plays the role of (Rajakaraka and the Rajyastthanadhipati occupies a Kendra. The mutual aspect between the lords of the 9th and 10th is not complete as the birth in question is some time after the full Moon. Hence the Rajayoga is not complete. Yet, the native will be credited with a good position in life as the Sun aspects the 10th, his own house,

This happiness is not continuous, as the Sun is aspected by the malefic, Mars, the lord of the 6th ; Venus, the lord of the 12th is in exaltaion and therefore is full with his rays. He overpowers Jupiter, his enemy, who notwithstanding his occupation of his own house, becomes a subject to this Venus. For people born under Vrischika, Jupiter and the luminaries are benefics Unfortunately, Jupiter loses his power in the present case as a consequence of his association with the lord of a Dussthana (IV—2 Supra). The native lost he fine appointment the had

during Jupiters' Dasa. His daughters were driven out of their husbands' houses and have come to their father's house. That this must be so can be seen by the fact that Jupiter plays the role of Putrastthanadhipati and Putrakaraka. The aspect of Saturn (lord of the 12th reckoned from the 5th) over Jupiter (lord of the 5th), and the association of Venus (lord of the 8th from the 5th) with Jupiter proved detrimental to the happiness of the issue. As a consequence of all these Avayogas, the native would have gained ample experience in life and will be entering the first steps in philosophical world as the lord of the 9th and the Soul (Sun) are having mutual aspects and also as Jupiter and Saturn—the 2 philosophical planets—are having mutual aspects. In general, philosophy appeals to men, only at adverse periods.

The native has got good longevity as Rahu is alone in Mesha and Mercury occupies Makara.

अथ शुक्रदशाफलमाह—

शौक्री श्रेष्ठदशा करोति सुखसौभाग्योच्छ्रयान्दोलिका-
ष्टैश्वर्यायतधर्मबुद्धिकनकारामाश्वगीतोत्सवान् ॥ ११ ॥
शौक्री पापदशा कलत्रभयकृन्नीचार्थहानिप्रदा-
स्यन्तस्तेयमहाप्रदोषविपुलस्त्रीवर्गरोगोद्भवान् ।

Slokas $10\frac{1}{2}$—$11\frac{1}{2}$. Venus when favourable will bring on happiness, prosperity, high status, joyrides or palanquins, the eight kinds of wealth, inclination to be virtuous in a very high degree, gold, garden, horses, music and festivities. When Venus is untoward, there will be trouble to the wife. The person will become wicked; wealth will be wasted; there will be a big theft in his house. He will commit serious faults and will suffer diseases arising from his intrigues in a large scale with the womanfolk.

अथ शनिदशाफलमाह—

मन्दोत्कृष्टदशा करोति विभवप्रज्ञादियज्ञादिक-
क्षेत्रग्रामपुराधिनायकबहुव्यापारदक्षोत्सुकान् ॥ १२ ॥
मान्दी पापविषप्रयोगधनहृद्देहाद्यनर्थोदयान्
राजक्रोधविरुद्धकार्यविकलान् रोगादिबाधोदयान् ।

Slokas $11\frac{1}{2}$—$12\frac{1}{2}$. If Saturn be favourable, his Dasa will prove prosperous, will bestow on the natve intelligence and will make him perform sacrifices. He will own lands, will become the headman of a village or of a small town. He will turn out to be a big merchant or clever in multifarious activities, and will be very enthusiastic. When Saturn is inauspicious, there will be poisoning, loss of wealth, troubles to body, etc. and royal displeasure; he will commit forbidden acts; he will be crippled and suffer diseases etc. causing intense trouble.

अथ राहुदशाफलमाह—

राहूत्कृष्टदशा करोति सकलश्रेयोमहद्राज्यकृ
द्धर्मार्थागमपुण्यतीर्थचलनज्ञानप्रभावोदयान् ॥ १३ ॥
राहोः पापशाऽहिभीतिविषजः सर्वाङ्गरोगार्तिकृ
च्छस्त्राग्न्यन्त्यविरोधवृक्षपतनारातिप्रपीडोदयान् ।

Slokas $12\frac{1}{2}$—$13\frac{1}{2}$. During the Dasa of Rahu, when he is favourable, he will confer on the native allround prosperity a high position of authority, all kinds of virtues and wealth. The person will resort to holy shrines, will acquire sacred knowledge and power. If Rahu be untoward, the person will be liable to danger from reptiles, poison, disease and trouble all over the body, danger from missiles and fire, enmity with the mean, a fall from a tree and torments from enemies.

अथ केतुदशाफलमाह—

केतूत्कृष्टदशा करोति विजयक्रूरक्रियार्थागम-
म्लेच्छक्ष्मापतिलब्धभाग्यकवनप्रारंभशत्रुक्षयान् ॥ १४ ॥
केतोः पापदशाऽतिकष्टविफलानर्थक्रियोद्योगहृ-
च्छूलास्थिज्वरकम्पनद्विजजनद्वेषातिमूर्खक्रिया ।

Slokas $13\frac{1}{2}$—$14\frac{1}{2}$. During the advent of Ketu's Dasa when Ketu is favourable, there will be success in all undertakings, acquisitions of wealth through bloody deeds, good fortune through a foreign king, attempts at poetical composition and destruction of enemies. When Ketu is bad, he will cause to the native intense miseries; all his efforts will become fruitless; he will be doing only unprofitable things; there will also be loss of position of a low class, he will suffer rheumatism or sharp pain in the heart, tuberculosis, shivering misunderstanding with the Brahmin folk. He will further commit the worst follies.

एवं नवानां ग्रहाणां शुभत्वपापत्वभेदेन तत्तद्दशाफलान्युक्त्वा केवलराहुकेत्वोः स्थितिसाहचर्यादिसंबन्धवशाद्विशेषफलमाह—

लग्नात्कोणगतौ च वित्तमदनस्थानेश्वराभ्यां तमः
खेटौ संयुतवीक्षितौ निजदशाकाले हि मृत्युप्रदौ ॥ १५ ॥
नेत्रद्यूनगतौ त्रिकोणपतियुग्दृष्टौ धनायुःप्रदौ
तद्भावेश्वरयुक्तपापखचरो मृत्युं विधत्ते नृणाम् ।

Slokas $14\frac{1}{2}$—$15\frac{1}{2}$. (*a*) If Rahu or Ketu occupy a त्रिकोण (Trikona—5th or 9th) and be conjoined with or aspected by the lord of the 2nd or 7th house, they cause death during their Dasas. (*b*) If they occupy the 7th or the 2nd house in conjunction with or aspected by

the lord of the 5th or 9th, they confer wealth and long life on the native. If under the same condition, *viz.*) Rahu or Ketu occupying the 2nd or the 7th (*c*) any malefic planet be in conjunction with the planet owning the 2nd or the 7th house, his Dasa will bring on death to the native.

The last line may also mean—(1) Any malefic in conjunction with the lords of the above Bhavas, viz., 2, 5, 7, 6, causes death to the native. (2) Rahu or Ketu conjoined with the lord of the Rasi he is in, causes etc.

For (a)—See Chart 16 (p. 40 supra). Rahu is posited in the 5th house along with Mercury, the lord of the 7th, and the death of the native was in Rahu Dasa.

तयो राहुकेत्वोरेव योगान्तरमाह—

स्यातां केतुविधुन्तुदौ द्वितनुभे केन्द्रत्रिकोणेश्वरे-
युक्तौ वा तदधीश्वरौ यदि तयोः पाकेऽर्थराज्यप्रदौ ॥१६॥
तावेव व्ययशत्रुरन्ध्रसदनाधीशैश्च युक्तेक्षितौ
न्दृणामल्पफलप्रदौ च जननीं तद्वर्गसंहारकौ ।

Slokas 15½—16½. (*a*) If Rahu and Ketu occupy dual Rasis and if the lords of those Rasis or Rahu and Ketu are conjoined with the lords of Kendra or Kona houses, the native will during their (Rahu's and Ketu's, Dasa periods, get wealth, power, etc. (*b*) If they be conjoined with or aspected by the lord of the 6th, 8th or 12th house, there will not be much benefit to the native, but the Dasa will bring about the demise of the native's mother or other near relation on the mother's side.

Chart 80. Male-Born—on 4/5—11—1884 at 48¼ gh. after Sunrise.

Ketu		Moon	Sat.
	Rasi		
			Jup. Lagna
	Mars	Sun Merc	Venus Rahu

Venus	Sun Merc. Moon		Lagna
	Navamsa		Jup. Rahu
Ketu			
	Mars	Sat	

Balance of Moon's Dasa—8 years, 11 months and 11 days.

Saturn is retrograde.

By a look at the chart, we see that the Moon, a female planet, occupies the mid-heaven identical with her exaltation and Moolatrikona Rasi. She has not yet lost her digits. Mars, the Yogakaraka, occupies the 4th Kendra, his own camp, and is in Vargottamamsa. Four planets other than these two occupy their respective exaltation Navamsas.

Though the rising Rasi and Navamsa are masculine in natutre the native's life was more of feminine disposition as the two female planets—Venus and the Moon—are very well-placed. The second Bhava indicates the nature of the face of the native and it is occupied by a powerful Venus (as he occupies his exaltation Navamsa). The native will have a very handsome appearance. The 10th house is occupied by the exalted Moon and is aspected by the Yogakaraka, Mars.

Regarding the occupation of the native, the positions of the planets, responsible for giving him the status he had, are noteworthy. The 10th house is an even Rasi; it contains a female planet who is posited in her favourite constellation—Rohini. The lord of the 10th, another female planet, occupies the 2nd

Bhava, an even Rasi, and in an even Navamsa. The other planet that is connected with the 10th house is Mars. He is also posited in an even Rasi and in an even Navamsa. The other two male planets viz., Jupiter and the Sun, have no connection with this house. The inference to be drawn from these factors is that the native must have been holding a status which will be solely feminine in nature. In fact, he was the owner of a dramatic troupe and earned a good lot of money by his playing the role of the heroine in all the dramas he staged. The Parivartana between the 2nd and the 3rd lords is noteworthy.

The Dasa of the Yogakaraka which occurred in his teens proved a training ground and a stepping stone for his rise. Rahu's Dasa proved most beneficial as he is conjoined with the lord of the 10th (VI—15½—16½) in a dual Rasi and unaspected by malefics. The winter of his career occurred in the beginning of Saturn's Dasa alone, as Saturn, the lord of the 6th, cast his complete evil glance over the Lagna. It has to be noted that for people born in Simha Lagna, Saturn is the most harmful planet. From the status of a millionaire, the native was reduced to a practically poor man. The Dasas of such planets owning Dusstthanas are nearly destructive and such incidents teach people that life is not a bed of roses always, but is full of thorns also.

The horoscope in the next page belongs to a retired official of the Madras Government. The lord of the Lagna is in the 2nd house in conjunction with the lord of the 4th, the Sun. This ensures the native good wealth and prosperity coupled with happiness. Jupiter, the lord of the 11th, in conjunction with the Moon is good. But the conjunction is not productive of such a good result as the planets are 15° apart. (IV—32).

Chart-81. Male—Born on 28/29-6-1880 at 56 Gh. after Sunrise.
(Died on 3/4 May 1946 at 12-15 Midnight.)

Moon Jup.	Sat.	Lagna	Sun Venus Ketu
	Rasi		Mars Merc.
Rahu			

		Sat.	
Sun Jup. Ketu Mars	Navamsa		
Venus			Lagna Rahu
			Moon Merc.

Balance of Saturn's Dasa—9 years, 9 months.

Regarding the prominence or position in life which the native is entitled, the one pitiable situation is the position of Saturn, the Yogakaraka, in the 12th, in debilitation which shows that the native will not be favoured by luck. Saturn having occupied the Vyaya Bhava, his aspect over the 2nd Bhava is destructive to that Bhava. Venus, though he is the lord of the Lagna cannot be ignored as he is also the lord of the 6th (a Dussthana). His presence in the Dhana Bhava in conjunction with the Sun, the lord of the 4th, aspected by Saturn in the 12th is not at all beneficial to that Bhava. Venus's duty, as the lord of the 1st in the 2nd, is to give the native wealth in the initial part of his Dasa, and his (Venus's) duty, as the lord of the 6th in conjunction with the lord of the 4th in the 2nd, will be to destroy the wealth already acquired (IV-2) and thus the happiness of the native is marred. Note also that the native got wealth through the help of Venus in the former portion of his Dasa, and the same planet worked for its destruction in the latter portion. Note also that Venus is eclipsed in the house of wealth.

Saturn, lord of the 10th, is in the 12th. Mars, the lord of the 12th, casts his evil glance on the 10th. The 10th house signifies honour and profession. Now the evil aspect which the lord of the 10th casts on Venus (who is the lord of the Lagna)

and the evil aspect which Mars casts on the same house (10th) go to show that his official position was affected. Note also that the 9th house Bhagya is badly affected by the aspect of Mars.

It will not be out of place to note here that Saturn, the fortunegiver for this horoscope synchronises with his duties as the Pitrukaraka and the Pitrusttanadhipati. His aspect over that Pitrusttana and over the lord of the Lagna (posited in the Dhana Bhava) shows that the native will have to lose all the patrimony that came to his share (why ? because, Saturn is in the 12th).

Mercury, the lord of the 2nd and the 5th, and posited in his inimical sign in conjunction with Mars (lord of the 12th), his enemy, goes to show how the 2nd and the 5th Bhavas are affected. But it is gratifying to note that the affliction referred to is not so acute as the two planets are 15° apart, at the same time being aspected by a strong Jupiter, the Putrakaraka. Ketu is posited in a dual Rasi in conjunction with Venus and the Sun, the lords of the 6th and 4th Bhavas respectively. This brought about the demise of his mother in his Ketu Dasa (VI—$15\frac{1}{2}$-$16\frac{1}{2}$). The benefic aspect bestowed by Jupiter (lord of the 11th in conjunction with the Moon the lord of the 3rd) over Mars, the Bhratrukaraka shows the affection he would receive from all his brothers and sisters.

The death took place in the Moon's Dasa, Mercury's Bhukti Ketu's Antara.

This life began in Saturn and indeed in the Moon's period. Saturn is in the 12th from the Ascendant, and tha Moon in the 12th from Saturn. Mercury being in Pushya 2 forms one of the corners of the equilateral triangle from Uttarabhadra 2, the natal Star of the native, and thus acquires the qualities of Saturn, the lord of this star. Ketu is in Ardra 3, a star ruled

by Rahu, who is similar to Saturn. This justifies the death happening in the above period, as all the planets responsible for the incident have acquired Saturn's qualities; for Saturn is the embodiment of Yama, the God of Death.

तयोरेव पुनर्विशेषमाह—

तावेव स्थिरचञ्चलर्क्षसहितौ केन्द्रत्रिकोणाधिपै-
र्युक्तावप्युभयोश्च यः शुभगृहे स स्यान्महाभाग्यदः ॥१७॥
पापर्क्षस्थतमोग्रहौ विफलदौ केचिज्जगुः सौख्यदौ
तौ द्वौ पापगृहस्थितौ शुभयुतौ स्यातां महामारकौ ।

Slokas $16\frac{1}{2}$—$17\frac{1}{2}$. (*a*) The same two planets if posited in a fixed or a moveable Rasi and conjoined with planets owning a Kendra or a Trikona place will be productive of good fortune during the Dasa of one of the two occupying an auspicious house. (*b*) If they be in a malefic house, they will not cause any good effect; some are however of opinion that they will bring happiness. If these two should occupy malefic houses in company with benefics, they become instrumental in causing the demise of the native.

अथ राहुकेत्वोरेव पुनः अनिष्टयोगमाह—

रिःफाष्टारिगृहस्थितौ तदधिपैर्युक्तेक्षितौ हिंसकौ
स्यातां मारकसंयुतौ तदधिपैस्तावेव मृत्युप्रदौ ॥ १८ ॥
तद्भावेषु च केन्द्रकोणपतिभिर्युक्तौ क्वचित्सौख्यदौ
चेद्व्याधिव्रणदुःखखड्गसलिलाच्चोद्भूतधनान्मृत्युदौ ।

Slokas 17½—18½. If Rahu or Ketu be posited in the 6th, 8th or 12th house and be conjoined with or aspected by any of the lords of these houses, they begin to afflict the native during their Dasas. If they conjoin with मारक (Maraka) planets or with the lords of the Dusstthanas, they bring about the death of the native. If they be associated with the lords of Kendra and Kona houses and be posited in the Dussthanas, they cause some happines and then bring on death through diseases, wounds, misery sword-cuts, drowning or suicide.

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Chart-82. Male—Born on 9—11—1893, at 5-45 A.M.
Died in June 1930.

Rahu		Jup.	
	Rasi		
Venus	Moon Merc.	Mars Sun Lagna	Sat. Ketu

	Lagna	Sun	Venus
Jup. Rahu	Navamsa		Moon
			Ketu
Merc		Mars	Sat.

Balance of Jupiter's Dasa—about 3 years.

The chart printed above belongs to a gentleman who had many disappointments as a result of which he forced his end by drowning himself in a lake.

By a look at the chart, two unfortunate positions are visible. The lord of the 12th is in the 2nd. The Yogakaraka—Saturn—has gone to the 12th. However much the native may earn, his

balance would always have been on the negative side. This situation would not have been a result of a charitable disposition, but would have been all self-imposed.

(a) Jupiter, lord of the 3rd is in the 8th, aspected by Mars, a malefic ; (b) Saturn and Ketu—2 malefics—are in the 12th ; (c) the lord of the Lagna and the Sun are both posited in their inimical houses. (d) Mercury, lord of the 8th from the Chandra Lagna is aspected by Saturn. All these are Alpayuryogas.

Mars occupies the Ascendant in conjunction with Saturn (the interval being only 4°, though Saturn is in the 12th). The conjunction of these two veritable malefics has brought about death by suicide (as a result of extreme sorrow).

Now Ketu is posited in the 12th in coujunction with Saturn, the lord of a Kendra and a Kona. The demise of the native was by drowning, in the tail end of Mercury's Dasa (lord of the 12th, posited in the 2nd), Further, the aspect of Jupiter (lord of the 6th, posited in the 8th), over Ketu posited in the 12th is another support for this statement. (VI—17½—18½).

अथ तयोः राहुकेत्वोरेव शुभस्थानस्थितिशुभग्रहसंबन्धाद्योगकारकत्वं तादृग्धर्मावच्छिन्नयोरेव मारकसंबन्धान्मारकत्वं चाह—

भ्रातृप्राप्तिचतुष्टयेषु बलिभिर्योगग्रहैरन्वितौ
संपत्सौख्यसुतार्थराज्यकरिणौ यानोत्कटानिच्छतः ॥ १९ ॥
तावेव स्मरराशिपेन यदि वा वित्ताधिपेनाश्रितौ
ताभ्यां दृक्पथगौ तदा धनहरौ स्यातां महामारकौ ।

Slokas 18½—19½. (*a*) If the said two planets be conjoined with strong Yogakaraka planets and be posited in the 1st, 3rd, 4th, 7th, or 10th houses, they confer on the native prosperity, happiness, children,

wealth, power and superior vehicles. (*b*) The same, if conjoined with the lords of the 7th and the 2nd houses or aspected by them, will cause the entire loss of wealth to the native and also bring about his death.

पूर्वं अस्मिन् खण्डे षोडशश्लोके "तदधीश्वरो" इति राहुकेत्वो स्थानाधिपत्य मङ्गीकृतमतस्तयोराधिपत्यतुङ्गादयः प्रोच्यन्ते—

तुङ्गं तद्वृषभश्च वृश्चिक इति स्याद्राहुकेत्वोर्गृहौ
कुंभोऽलीमिथुनाङ्गने तु भवतो मूलत्रिकोणाभिधे ॥ २० ॥
सिंहः कर्कटको द्वयो रिपुगृहौ तौली मृगो मित्रभे
ऽजोऽरेवेज्यगृहे समेऽखिलबलं तुङ्गादिगौ तौ यदि ।

Slokas 19½—20½. The exaltation houses of Rahu and Ketu are Vrishabha and Vrischika respectively. Their स्वक्षेत्र (Swakshetra) houses are Kumbha and Vrischika. Mithuna and Kanya are their Moolatrikona Rasis. Simha and Kataka are their inmical houses, while Tula and Makara are their friendly signs. Mesha and the two Rasis owned by Jupiter are their neutral ones. The said two planets are declared to possess maximum strength when they are exalted. At other places, their strength will be proportionate conformably to the nature of their relation to the houses they occupy.

अथ तयोरेव राहुकेत्वोः संबन्धवशात्फलमाह—

यद्यद्भावगतौ यदीशसहितौ प्राग्वत् त्रिसंबन्धगौ
तद्दाये दिशतोऽत्र वीर्यसहितौ खेटान्निरस्येतरान् ॥ २१ ॥
तौ द्वौ यस्य गृहे खगस्य वसतस्तद्वीर्यमेवानयो
र्भावत्याप्यखिलं शुभाशुभफलं नाथानुसाराद्वदेत् ।

Slokas $20\frac{1}{2}$—$21\frac{1}{2}$. If these two planets, possessed of strength be posited in any Bhava or have any one of the 3 sorts of संबन्ध (Sambandha) with the lord of any Bhava, they cause during their Dasa good and bad effects over-looking the effects, if any, that may be caused by other planets. Whichever house they occupy, they will possess the strength of the lord of that house, and the good and bad effects resulting from the Bhava they occupy should be predicted according to the strength of the lord of that Bhava.

अथ महादशान्तर्दशानाथयोः स्थितिवशात्फलमाह—

दायेशस्थगृहं प्रकल्प्य च तनुं तस्माच्च भुक्तीश्वरः-
स्थानाद्यं युतिदृग्भवं बलमपीहालोच्य तच्चोभयोः ॥ २२ ॥
नान्योन्यं यदिषष्ठनैधनगृहस्थित्यादिकं शोभनं
चेत्तौ तत्र विरुद्धभावसहितौ वीर्यानुसाराद्वदेत् ।

Slokas $21\frac{1}{2}$—$22\frac{1}{2}$. When the Dasa of any planet is ruling at the time, treat the house occupied by that planet as the Lagna, and find what house reckoned from this Lagna is occupied by the भुक्तिनाथ (Bhuktinatha). Find also the strength of these two planets derived through their being conjoined with or aspected by other planets. If these two planets be not mutually in quincunx aspect, the resulting effect will be happy. Otherwise, malefic effect will result according to the strength of the planet.

अथ महादशान्तर्दशानाथयोराधिपत्यवशाच्छुभाशुभफलमाह—

केन्द्राधीश्वरकोणनायकदशाश्चन्तर्दशाः शोभनाः
सामान्याश्च धनत्रिलाभभवनाधीशग्रहाणां दशाः ॥ २३ ॥

षष्ठाष्टव्ययभावनायकदशाः कष्टा भवेयुः सदा
नेतुर्लग्नमपीक्ष्य तत्र च वदेत्तत्तद्दशाभुक्तिषु ।

Slokas 22½—23½. The Dasa periods and their subperiods of planets owning Kendra houses will prove auspicious, while those of planets owning the 2nd, 3rd and 11th houses will be medium. The Dasas, etc., of planets owning the 6th, the 8th and the 12th houses will always prove bad to the native. These effects should be predicted in the respective Dasas and Bhuktis of planets after a scrutiny of the lord of the Dasa and the house occupied by him.

अथ महादशानाथस्थितराशेः सकाशादन्तर्दशानाथस्थितिफलविशेषमाह—

पाकेशाध्युषितान्त्यशत्रुनिधने संस्थो विपाकेश्वरः
तच्छत्रुर्भवतीह लाभधनभे सोत्थात्मजे बन्धुभे ॥ २४ ॥
भाग्ये वा दशमे समन्वितखगस्तच्छोभनाख्यो महान्
तत्कामान्वितखेचरश्च शुभदः पाकेशयुक्तोऽपि च ।

Slokas 23½—24½. If the भुक्तिनाथ (Bhukti-natha) be posited in the 12th, 6th or 8th place from the house occupied by the lord of a Dasa, he then becomes the enemy of the Dasa-lord. The planets in the 11th, the 2nd, 3rd, 4th, 5th, 9th or 10th house from the दशानाथ (Dasanatha) is said to be greatly auspicious to the native. The planet in the 7th house from the Dasanatha and the one in conjunction with him are also productive of good.

अथ दशान्तर्दशानाथयोः संबन्धासंबन्धवशाद्भुक्तिनाथफलमाह—

पाकेशस्तु खलोऽयुतः शुभखगाः पापं युतः शोभनो
मिश्रं चायुतयोगकृद्दिशति तत्पापाधिकं दीनतात् ॥ २५ ॥

योगं चैव मृतिं यदा युगपदेवैकस्तु दातुं क्षम-
स्तस्यादौ स्वविपाक एव सुमहद्योगं प्रकुर्यादसौ ।

Slokas $24\frac{1}{2}$—$25\frac{1}{2}$. If the Dasanatha be malefic and the Bhuktinatha be benefic and not in conjunction with the same, the effect will be unfavourable. If the Bhuktinatha be benefic and be associated with the Dasanatha, the effect will be mixed. The Bhuktinatha, even if he be a Yogakaraka planet, will become more unfavourable and distressing if he be not conjoined with the Dasanatha. If the Dasanatha has got power to cause both Yoga and death, he will give the effects of the Yoga first in his own Bhukti.

पूर्वोक्तमारकत्वयोगकारकत्वद्वयविशिष्टमहादशाया एव विशेषमाह—
तादृक्खेटमहादशा सुफलदा कृत्स्ना खला भुक्तय-
स्तद्वच्छोभनदास्तदीयमरणं दूरादपास्यत्यसौ ॥ २६ ॥
अन्यत्र द्युचरः शुभाशुभफलं कुत्रापि नो यच्छति
स्याद्यच्छेद्यदि सर्वतोऽपि हि दशा सा निष्कलेत्यूचिरे ।

Slokas $25\frac{1}{2}$—$26\frac{1}{2}$. If the entire period over which the above-mentioned Yogakaraka rules be fully auspicious and the Bhuktis of the various malefic planets be likewise favourable, the Yogakaraka planet postpones the causing of death to the native. Such a Dasanatha will never cause mixd effects. If he does, the Dasa will only prove completely fruitless. So opine the wise.

एवं दशान्तर्दशानां समष्टीफलमुक्त्वेदानीं दशान्तर्दशानाथयोर्गुरुशुक्रयोरेव सार्थत्वेन शुभाशुभे विवृणोति—

देवेज्यो भृगुजे भृगुः सुरगुरौ तौ चेन्मिथो पाकगा-
वन्योन्यं शुभभावगौ बलयुतौ सत्खेटयुग्वीक्षितौ ॥ २७ ॥
राजा स्यात्सचिवोऽथवा बहुधनी स्त्रीपुत्रसौख्यान्वितो
यज्ञादिक्रतुकृत्सुतोदयविवाहाद्युत्सवानन्दितः ।

Slokas 26½—27½. Jupiter and Venus in their mutual Dasas and Bhuktis confer on the native kingship or the place of a minister, much wealth and happiness through wife and children. There will be performance of sacrifices, birth of children, celebration of marriages and other similar auspicious functions provided the two planets are strong and occupy good Bhavas and are also aspected by or conjoined with benefic planets.

तावन्योन्यरिपुव्ययाष्टमगतौ तद्भेशदृष्टौ युतौ
तद्भेशत्वयुतौ खलेक्षणयुतौ स्थानादिवीर्योनितौ ॥ २८ ॥
दारापुत्रवियोगदौ च बलवद्विप्रेन्द्रविद्वेषदौ
स्त्रीसंसर्गभवार्तिदौ नृपभयापस्मारभीतिप्रदौ ।

Slokas 27½—28½. The same two planets if posited in such a way that they are either quincunx to each other or are mutually placed in the 2nd and 12th; or if they two be aspected by or conjoined with the lords of these houses; or if they be themselves the owners of these houses and be at the same time aspected by or in conjunction with malefics, and are weak in positional strength, etc., they will during their Dasa bring on the separation of wife and sons, displeasure of a high Brahmin chief, trouble through intrigues with females, royal displeasure and fear of epilepsy.

अथ द्वाभ्यां श्लोकाभ्यां शनिशुक्रयोः परस्परदशान्तर्दशयोः फलमाह—

भृग्वार्कौ यदि तुङ्गभे स्वभवने वर्गोत्तमादौ स्थितौ
तुल्यौ योगकरौ तथैव बलिनौ तौ चेन्मिथो पाकगौ ॥ २९ ॥

भूपालो धनदोपमोऽपि सततं भिक्षाशनो निष्कलः
तत्रैकस्तु बली परस्तु विबलश्चेद्वीर्यवान्योगदः ।

Slokas $28\frac{1}{2}$—$29\frac{1}{2}$. If Venus and Saturn posited in their exaltation, Swakshetra or Vargottamamsa be strong and equally powerful to cause Yoga, they will, in their mutual Dasas and Bhuktis, make the native a beggar seeking alms and a powerless being, even if he be born a king or a Kubera. Should however one of the two be strong and the other weak, the stronger one will give the Yoga.

We shall take the opportunity to point out the importance of this Sloka by suitable examples.

Venus and Saturn are natural friends and any student of astrology will expect good results in their mutual Dasas and Bhuktis. But the sense contained in this sloka is contrary to the above statement. If the two planets are well placed, the Bhukti of Venus in Saturn's Dasa and vice versa will be the worst periods the native can possibly expect. The stronger the two planets are, the worse will be the effect.

Let us consider the charts 30 and 79. Both the persons had Sukra Dasa during their lives. In the case of chart 30, Sukra Dasa, Sani Bhukti, occurred between 1916 September and 1919 November. The native lost his 16 year old daughter at the beginning of Saturn's Bhukti. The rest of his family were all then laid up with severe typhoid. With the meagre pay he was drawing, he had to meet very heavy expenses specially because the period was that of the Great War : Thanks to the fact that Saturn in the

chart under reference was the owner of the 8th house also, the Bhukti wound up to a better aspect.

In the case of chart 79, the Bhukti of Saturn in Venus's Dasa occurred between October 1926 and December 1929. This was the worst period for the native. Government was against him; a sort of royal displeasure and disappointment in life, and a fall from his original position, were some of his most bitter experiences.

तौ द्वावप्यबलौ व्ययाष्टरिपुगौ तद्भावपौ वाऽपि तत्
तद्भावेशयुतौ तदा शुभकरौ सौख्यप्रदौ भोगदौ ॥ ३० ॥
एकः सद्भवनाधिपस्तदपरश्चेद्दुष्टभावेश्वर-
स्तावप्यत्र सुयोगदावतिखला तौ चेन्महासौक्यदौ ।

Slokas 29½—30½. If both of them be weak and be so mutually placed that one occupies the 12th, the 8th or the 6th from the other, or happen to be owners of such places; or be conjonined with the lords of these houses, they become auspicious and confer wealth and happiness on the native. If one of them own an auspicious house and the other an unfavourable one, even then, both of them will produce good effects. If they are both malefics, they will prove extremely favourable to the native.

अथ रविशन्योः परस्परदशान्तर्दशयोर्विशेषमाह—

शन्यर्कौ निजराशितुङ्गभगयोस्तत्तन्नवांशेऽपि वा
संस्थौ कोणचतुष्टयाख्यगृहगौ तद्भावनाथावपि ॥ ३१ ॥
भुक्तौ तु द्युमणेः सदा नृपजनप्रीतिं च लाभादिकं
चेन्मन्दस्य सुखं धनं च विजयं तौ चेत्खलौ हानिदौ ।

Sloka 30½—31½. Saturn and the Sun if they be placed in their own or exalted signs or in the corres-

ponding Navamasa and are in Kona or Kendra positions, or be owners of these houses, will bring to the person concerned royal favour, wealth and the like in the Sun's Bhukti of Saturn's Dasa, and happiness, wealth and victory in Saturn's Bhukti of the Sun's Dasa. If the two planets in question be both inauspicious, they cause distress to the native.

तथैव कुजगुर्वोर्विशेषः—

भौमेज्यावपि तादृशौ बलयुतौ सुस्थानगौ वीक्षितौ
युक्तौ वा शुभखेचरैर्बलयुतैस्तौ राजयोगप्रदौ ॥ ३२ ॥
आनन्दाखिलभोगदौ सुखकरौ जीवत्सुपुत्रप्रदौ
उद्वाहादिशुभप्रदावितरथा चेद्व्यत्ययं स्यात्क्रमात् ।

Slokas $31\frac{1}{2}$—$32\frac{1}{2}$. If Mars and Jupiter, in the same manner, be strong, occupy favourable houses and possess the aspect or association of strong benefic planets, they bring Rajayoga to the native; they will bring joy, all kinds of enjoyments and pleasure, sons endowed with long life, marriage and other pleasant functions. If otherwise, they will produce contrary effects.

एवमुक्त्वावशिष्टानां ग्रहाणां संक्षेपतः फलमाह—

देवेज्येन्दुसुतौ तथैव बलिनौ सत्कर्मविद्यायुतं
वाणिज्यादिषु विक्रयक्रयपटुं स्त्रीपुत्रसौख्यान्वितम् ॥ ३३ ॥
शुक्रज्ञावपि तद्वदिज्यशशिनौ चन्द्रासुरेज्यौ पुन-
र्जीवार्कौ रविमङ्गलौ रविबुधौ स्यादिज्यसौम्योक्तिवत् ।

Slokas $32\frac{1}{2}$—$33\frac{1}{2}$. Jupiter and Mercury, similarly strong, will make the native do good actions, learned, clever in trading and endowed with wife, children and happiness. Venus and Mercury, Jupiter and the Moon,

the Moon and Venus, Jupiter and the Sun, the Sun and Mars, the Sun and Mercury,—each of these pairs will produce effects similar to those stated for Jupiter and Mercury.

अथ प्रतिसौरवत्सरस्य वार्षिकदशाक्रमः—

जन्मार्केण समो यदा स्फुटरविर्नाड्यादिभिः स्यादसौ
सौराब्दादिरिह ग्रहांस्तनुमुखान् भावांश्च जन्मोक्तिवत् ॥३४॥
कृत्वा तन्मुनिवर्गसंभवबलं तस्मात्फलं योजये-
ज्जन्मर्क्षादिशरन्मुखेन्दुभमजाप्तं शिष्टमर्काद्दशा ।

Slokas 33½—34½. Find the exact position of the Sun in a nativity. In any required year after birth, find out on what day, hour, etc., the Sun in his periodical course occupies that exact position. That day is called the solar year day of the native. Find out the Lagna at the time and the positions of planets, and the several Bhavas; also calculate the सप्तवर्गजबल (Saptavargaja) bala of the planets. The results will reveal the nature of the effects for that year to the native. The number of the asterism in which the Moon is at the time when reckoned from the natal star should be divided by 9. The remainder will denote the order of the Dasa reckoned from the Sun.

एवं दशासाधनमुक्त्वा वार्षिकदशा मध्यवर्षप्रवेशकालस्य कियद्भुक्तं कियदवशिष्टं इत्याशंक्य वर्षप्रवेशकालिकदशाशेषसाधनं दशाप्रमाणं ग्रहक्रमं चाह—

इन्दोर्भैष्यघटी दशादिनहता भाद्यन्तनाडीहृता
दायैष्यं दिननाडिकाद्यमिति तद्वर्षप्रवेशादितः ॥ ३५ ॥
खेकेलाः खरसास्ततस्तु दशनाः शून्याब्धयोऽब्ध्यब्धयः
षड्बाणास्त्रितयः शरादिगिनचन्द्रारज्ञजीवा भृगुः ।

मन्दागू च तनुर्ग्रहक्रम अयं बाणाङ्करामैर्दिनैः
प्रागुक्तैर्दिनखण्डकैः फलमथाग्रे वार्षिकं तूच्यते ॥ ३६ ॥
तत्तत्खेटदशाफलं बलवशाद्वर्षप्रवेशोदया-
द्भावाद्यं स्थितिदृग्भवं च सकलं वाच्यं शुभं वाऽशुभम् ।

Slokas 34½—36½. From the exact position of the Moon at the time, find out how many more Ghatikas the Moon has still to pass in the star in which she is. This when multiplied by the Dasa days mentioned below of the planet concerned and divided by the total Ghatikas taken by the Moon to travel through the complete asterism will reval the number of days Ghatikas, etc. of the (first) starting Dasa still remaining at the beginning of the new year. 110, 60, 32, 40, 48, 56, 4, 5 and 10 are the numbers in their order representing the Dasa period in days in a year of 365 days for the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and the Lagna respectively. The second and succeeding Dasas during the year have to be reckoned in this order alone. The effects—good or bad—for any of the Dasas should be predicted after a full reference to the strength—positional etc.—of the planet concerned, the Lagna at the entry of the year, the Bhava occupied by the planet and the several aspects on the same (planet).

The system that is described in the two foregoing Slokas enables the reader to have a clear idea as to how his position in life will be in any particular year. The system is unique by itself. The horoscope for any particular year depends upon the exact time at which the Sun, during his transit, comes to the position he had occupied at the time of birth. The process of casting such annual horoscopes consists in finding the exact time at which the Sun arrives at his old position in the year concerned. This time marks the beginning of the native's new year.

From the table appended below, one can easily find out the position of the Sun for the required year. Having arrived at the

Table for वार्षिक *(Varshika-annual) Horoscope.*

Year	Day	Ghatikas	Vigha-tikas	Tatparai	Year	Day	Hours	Minutes	Seconds
1	1	1	31	30	1	1	6	12	36
2	2	31	3	0	2	2	12	25	12
3	3	46	34	30	3	3	18	37	48
4	5	2	6	0	4	5	0	50	24
5	6	17	37	30	5	6	7	3	0
6	0	33	9	0	6	0	13	15	36
7	1	48	40	30	7	1	19	28	12
8	3	4	12	0	8	3	1	40	48
9	4	19	43	30	9	4	7	53	24
10	5	35	15	0	10	5	14	6	0
20	4	10	30	0	20	4	4	12	0
30	2	45	45	0	30	2	18	18	0
40	1	21	0	0	40	1	8	24	0
50	6	56	15	0	50	6	22	30	0
60	5	31	30	0	60	5	12	36	0
70	4	6	45	0	70	4	2	42	0
80	2	42	0	0	80	2	16	48	0
90	1	17	15	0	90	1	6	54	0
100	6	52	30	0	100	6	21	0	

exact time required, a horoscope for that time should be cast accurately. Find the asterism in which the Moon is at the time under consideration. The order of this asterism reckoned from the natal star will reveal the lord of the Dasa counted from the Sun which the native is undergoing at the commencement of this year. The order of the Dasa lords will be as follows: The Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and the Lagna. The portion traversed by the Moon at the time in the particular asterism will reveal the portion of the corresponding Dasa elapsed.

The above table is prepared to suit both systems of reckoning, viz., Ghatikas, Vighatikas etc., and hours, minutes, seconds. The numbers 1, 2, 3, 4, 5, 6, 0 under the column 'Day' refer to the 7 days of the week from Sunday onwards.

The use of the table will be clear from the following illustration:

Chart-83. Male—Born on 8—8—1897 at 30½ Vigh. after Sunrise.

			Venus
	Rasi		Sun Ketu Lagna
Rahu			Mars Merc. Jup.
	Moon Sat.		

Rahu			
Sun Moon Lagna	Navamsa		Sat.
Venus			Merc.
	Mars	Jup. Ketu	

Balance of Mercury's Dasa—8 years, 1 month and 11 days.

The birth in question being at Sunrise, the Sun is posited in the rising Navamsa. Three notable features are present in this nativity: (1) Mars, the Yogakaraka, occupies the centre of the 2nd Dhana Bhava; (2) the Sun, the lord of the 2nd, is posited exactly in the Ascendant; (3) The Yogakaraka is in the 10th Kendra exactly with respect to the lord of the Lagna, and thus the aspect of Mars over the Moon is full. From this, it will be

clear that the power wielded by the native will be immense. The native will have to earn more by wielding power in some administrative capacity in virtue of the position of the Yogakaraka. So much of stress had to be laid on the above statament, because the rising planet is the Rajyakaraka. The inheritance of the native will also be good as Jupiter, the lord of the 9th (house of Father) occupies the 2nd in conjunction with Mars, the Yogakaraka, while the Sun, the Pitrukaraka and the lord of the 2nd, is in the Lagna. The above statement will have to lose some of its force as the conjunction of the said planets has been marred by the inclusion of Mercury, the lord of the 12th.

Regarding the position of the Moon, the presence of Mars, lord of the Rasi occupied by the Moon, in Kendra position with respect to her elevates the native to a considerably high position, the effect due to depression being nullified Paladeepika VII—26-28.

The aspect of Saturn, the lord of the 8th, over the Dhana Bhava and the 7th is not so good. The conjunction of the lords of the 6th and the 12th in the 2nd Bhava is a very strong Dhana yoga. The presence of the two nodes of the Moon in Kendras will surely bring the native to prominence.

Jupiter and Mars, lords of the 9th and 10th as well as those of 9th and 10th from the 9th are conjoined in the 2nd house resulting in a very strong Rajayoga (IV—4).

The native was an officer in the Burma P. W. D.

Let us prepare his chart for the year 1938—39.

The native completed 41 years and entered on his 42nd year, for the year under consideration.

		Day	Gh.		Vigh.	Tat.
His birth was on Sunday						
at 30½ Vigh.	or	1	0	....	30	30
For 40 years		1	21	....	0	0
1 year		1	15	....	31	30
Therefore for 41 years		3	37	....	2	0

which means, the time in question was 37 Gh. 2 Vigh. on a Tuesday in the month of Kataka in the year Bahudhanya, and corresponds to 37 Gh. 5 Vigh. on 9th August 1938.

Annual Chart for 1938-39

Lagna Sat.	Ketu			Venus			Rahu
Jup.	Rasi		Mars Sun	Sun Moon Sat	Navamsa		
Moon			Merc.				Lagna
		Rahu	Venus	Mars Ketu	Jup.		Merc.

The Moon is traversing Uttarashadha. The portion of the star still to be traversed in Ghatikas is 22घ. 7वि. The total duration of the asterism is 67घ. 4वि. This star is the 4th when counted from Jyeshta, the natal star of the native. Hence the lord of the Dasa at the commencement of the year is the 4th from the Sun, that is, Mercury. The balance of this Dasa is $22{\cdot}1 \div 57{\cdot}1 \times 40$ or 13 days. The several periods of the year ruled by the planets are shown below :

Planets	Number in days	Date of commencement	Date of conclusion
Mercury	13	9—8—1938	21—8—1938
Jupiter	48	22—8—1938	8—10—1938
Venus	56	9—10—1938	3—12—1938
Saturn	4	4—12—1938	7—12—1938
Rahu	5	8—12—1938	12—12—1938
Lagna	10	13—12—1938	22—12—1938
Sun	110	23—12—1938	11—4—1939
Moon	60	12—4—1939	10—6—1939
Mars	32	11—6—1939	12—7—1939
Mercury	27	13—7—1939	8—8—1939
	365		

The nature of the year under consideration for the native is to be discussed from the annual chart given in the previous page.

It is to be understood that the nature of the Lagna will always give an indication as to the nature of that particular year. At the outset, the year augurs bad, as the lord of the Lagna has exchanged place with the lord of the 12th. To add to this, we have the complete aspect of Venus, the lord of the 8th, over the Ascendant. Venus, being the lord of the 3rd, is aspected by Saturn, the lord of the 12th, and is without any benefiic aspect. The 3rd house also is aspected by Saturn. Saturn, the lord of the 11th, receives the aspect of Venus, the lord of the 8th. The Sun, the lord of the 6th, aspects the 11th. The 3rd house and Mercury denote the after borns (V—4, 36), while the 11th and Jupiter, the eldest brother (V—19, 39). The year under reference will thereford be a bit unfavourable to the native's brothers (younger as well as elder).

The Sun, the lord of the 6th, is posited in the 5th, thus indicating that the native's childern will not be keeping good health. The year is not beneficial to the native's partner also, as the lord of the 7th has gone to the 6th. Venus the lord of a Dussthana, is posited in the 7th, and the 7th is badly aspected by Saturn (the lord of the 12th). Much of the strain of this unfavourableness will have to be borne by the native himself, as all these above remarks are made with reference to the native's chart, the presence of Saturn may cause lot of expenditure mostly unexpected.

Coming to the particular periods, the year begins with Mercury's Dasa. He is gone to the 6th which is the 12th from the Kalatra Lagna. The native will have to pass a difficult time, the difficulty being mostly due to his partner. The severity is considerably reduced as Mercury is aspected by Jupiter.

The next period is that of Jupiter. The native ought to have got the best he could get during this year as Jupiter governs the native's position and body. But the position of Jupiter in the 12th will have to cause some disappointment in this direction. To support it, this Jupiter is badly aspected by Mars who is

conjoined with the lord of the 6th. Particularly during Jupiter's period, the native will have to experience anxiety on account of his eldest brother, as Jupiter, the planet representing the eldest brother, has gone to the 12th and is aspected by Mercury in the 6th.

Nothing good can be expected during the period of Venus as this planet rules over the 8th house and is further aspected by a powerful Saturn. Venus in the capacity of the ownership of the 3rd may cause ill-health and some distress to the brothers of the native during his Dasa.

Saturn's period will be an anxious one so for as the health of the native's elder brother is concerned, as Saturn is the lord of the 11th and is aspected by the lord of the 8th.

But Rahu's Dasa will be cerainly better than that of Saturn as Rahu is aspected by Jupiter.

Next comes the Lagna Dasa. The nature of this depends much on Jupiter about whom comment has already been made.

The Sun's Dasa may cause ill health to the native's children as he is the lord of the 6th and is posited in the 5th.

The only period during which the native will get some peace of mind is that ruled by the planet representing the mind, that is the Moon. She is best placed, being aspected by Mars, her friend, the lord of the 2nd and the 9th. She has escaped the Sun's aspect (the Moon is in the 6th degree of Makara while the Sun is in the 24th degree of Kataka). The Sun happens to own the 6th.

The Dasa of Mars will also be good as he is aspected by the Moon, the lord of the 5th, though not so good as that of the Moon as he is eclipsed by the Sun's (lord of the 6th) rays.

In conclusion, we shall have to infer that the whole year will not be a happy and a peaceful one. The various incidents which the native will have to come across during this year, will make the native put on an appearance of entire resignation towards the doings of these variour planets, as Jupiter and Saturn—the two philosophical planets–have exchanged position.

जन्मेद्वृक्षवशाद्विचिन्त्य खचरैस्तात्कालिकैरुक्तव-
द्गोचारोदितवर्त्मना तदुभयोर्योगार्थसंवादतः ॥ ३७ ॥
एकस्यैव हि वत्सरस्य च तथा दायेश्वरैश्चाखिलं
वक्ष्येऽत्यन्तसुलाघवं स्फुटतरं चित्रं फलं दायजम् ।

Sloka 36½—37½. In this connection, due consideration should also be given to the effects that may be caused by planets transitting during their course the several houses reckoned from the जन्मराशि (Janma Rasi)—radix Moon—, and the conjoined effects alone should be predicted. I am now going to describe in a fine and easy manner the accurate effects of the several Dasas during a year.

वीर्याढ्ये दिननायके धनचयं भूषाम्बरं चैधते
वीर्योने कलिशत्रुवृद्धिमपि तद्वित्तक्षयं पीडनम् ॥ ३८ ॥
वीर्याढ्ये शशिनीनपूज्यमनिशं वित्ताधिकं गौरवं
वीर्योने रिपुवृद्धिरोगचलनासौख्यं विरोधस्वकैः ।

Slocks 37½—38½. When the Sun is strong, there will be accumulation of wealth, acquisition of ornaments and wearing of new apparel. If the Sun be weak, there will be increase of sin and enemies, loss of wealth and springing up of new troubles. When the Moon is strong, there will be royal favour, incessant flowing in of money and a position of honour. When the Moon is weak, more enemies will turn up. The person will suffer from sickness; there will also be change of place, misery and misunderstanding with one's people.

अथ कुजबुधयोः बलाबलद्विविधदशयोः फलमाह—
भूपुत्रे बलसंयुते नृपजनप्रीतिर्जयः स्यात्सुखं
वीर्योने नृ[illegible]ीतिपुत्रकलहस्त्रीवैरवित्तक्षयाः ॥ ३९ ॥

सौम्ये पूर्णबले प्रतापशुभसौख्याधिक्यता लाभकृत्
वीर्योने सहजादिवैरकुपथा च ब्राह्मणद्रोहकृत् ।

Slokas 38½—39½. If Mars be endowed with strength, there will be royal favour, success in life and domestic happiness. When Mars is weak, there will be displeasure from the sovereign, quarrel with one's own sons, enmity with one's wife and decay of wealth. When Mercury is very strong, the person concerned will be energetic. He will enjoy more happiness and there will be more gain. If Mercury be weak, there will result misunderstandings with one's brothers, etc. He will take to bad ways and will do mischief to the Brahmin folk.

अथ गुरुशुक्रयोः फलमाह—

जीवे पूर्णबले रथाश्वधनदः स्याद्बुद्धिवृद्धिर्धने
वीर्योने चलनं धनक्षयमपि स्यात्पापदुःसङ्गती ॥ ४० ॥
शुक्रे पूर्णबले धनागमयशःशुक्लाम्बरस्त्रीसुखं
हीने स्याद्धननाशनं रिपुभयं स्त्रीरोगकृच्चायशः ।

Slokas 39½—40½. When Jupiter is fully powerful, the person will command good vehicles, and houses. He will be munificent, posses good intellect and much wealth. If Jupiter be weak, there will be change of place and also loss of wealth. He will further go into bad ways and evil asssociations. When Venus is possessed of much strength, there will be influx of wealth and fame. The native will have good white robes and female company. When Venus is weak, there will be loss of wealth danger from enemies, diseases through females and ill-fame.

अथ शनिराह्वोर्दशाफलम्—

मन्दे पूर्णबले गृहादिसुखकृद्भिल्लाधिपत्यं भवे-
न्न्यूने वित्तहरः शरीरकृशता रोगोऽपकीर्तिर्भवेत् ॥४१॥
राहौ पुण्यसुकर्मलाभशुभकृच्चोद्योगवृद्धिस्तथा
पापत्वे सति चाशुभं पितृमृतिर्नीचारिगोष्ठिर्भवेत् ।

Slokas 40½—41½. When Saturn is strong, the person will acquire a good house, and be happy ; he will also become the headman or leader of a wild tribe. If Saturn be weak, there will be destruction of wealth, emaciation of the body, disease and ill-fame. When Rahu is strong, he will make the native do good and virtuous acts, get good income and rise in his official position. When he is unfavourable the effect likewise will be bad ; there may happen the demise of the father. The person will further befriend base people and associate with his enemies.

अथ वार्षिकलग्नदशाफलम्—

लग्ने वार्षिककालजे शुभफलं मध्यं च कष्टं भवेत्
द्रेकाणत्रितये क्रमात्तदधिपात्संबन्धयोगाद्वदेत् ॥४२॥
एवं वार्षिकजं दशाफलमपि प्रोक्तं लघुत्वं त्विदं
तत्तत्खेटबलाबलाच्छुभयुतेरूह्यं सुधीभिस्तथा ।

Slokas 41½—42½. When the Lagna Dasa rules, the effect will be good, medium or bad, according to the nature of the decanate occupied and the संबन्ध (Samban_dha), Yogas, etc. formed by that lord. Thus have been declared in an elegant and concise manner the effects of the several Dasas in a year. Intelligent men should

predict the nature of the effects with special reference to the strength or othewise of the planets concerned derived through their association with benefics, etc.

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7. प्रश्नखण्डः

एवं जन्मखगोदयः फलमिदं सर्वं वदेज्जातके
तन्नो चेदथ जन्मपत्रमपि वा तत्प्रश्नलग्नाद्वदेत् ।
प्रश्नो जातकतुल्य एव न भवेद्भेदोऽथवा दुर्दिने
न ज्ञाते घटिकादिके गृहनवांशादींश्च पृच्छाद्वदेत् ॥ १ ॥

SECTION 7. On Queries.

Sloka 1. Thus should all the effects be predicted in the case of a nativity through the positions of the several planets and the Lagna at the time. In the absence of the horoscope, the effects should be divined through the Lagna rising at the time of query. There will be no difference between the effects derived through the horoscope at birth or through the time of query. If the day be clouded at the time and the exact Ghatikas that have elapsed since Sunrise be not readily available, the several Rasis and Navamsas should be determined by further queries (as detailed in the next 3 slokas).

अथ प्रश्नोपयोगित्वेन ध्रुवाङ्कसाधनमाह—

प्रश्नार्थी फलहेमपाणिरथवा कार्तान्तिकस्यान्तिकं
प्रष्टागत्य नवघ्नभास्करमितात्संख्यामभीष्टां वदेत् ।
तामेव ध्रुवकं प्रकल्प्य सकलं त्रैकालिकं दैवविद्
ब्रूयादिष्टमनिष्टमत्र तु गुरोः पादं शरण्यं भवेत् ॥ २ ॥

Sloka 2. A querist should approach an astrologer with fruits and Dakshina and should when asked, mention a number below 108. The same should be taken as the basis and prediction—good or bad—about the past, present and future, should be made by the astrologer after salutations to the feet of his preceptor.

अथ पूर्वोक्तध्रुवाङ्कात् प्रश्नलग्नतन्नवांशसाधनमाह—

पूर्वोक्ताद्ध्रुवकात् खगैः परिहृताल्लब्धं क्रियाद्यातभं
तच्छेषस्त्वथ वर्तमानभवने स्युस्तन्नवांशाः क्रमात् ।
तत्कालग्रहचक्रभाववशतः प्रष्टुः शुभं वा शुभं
प्राग्वत्खेचरभावकारकगणाद्वीर्याधिकात्संवदेत् ॥ ३ ॥

Sloka 3. The basic number aforesaid should be divided by 9; the quotient represents the number of Rasis from Mesha that have elapsed, and the remainder represents the number of Navamsas elapsed in the Lagna at the time of query. The planets and the Bhavas at the time should be determined and effects—good as well as bad—should be predicted as before through the strongest of the following :—the Karakas, the Bhavas and the lords of the Bhavas at the time.

अथ प्रश्नवशाज्जन्मकालिकगुरुस्थितिज्ञानं तस्माद्वर्षमासादिज्ञानं चाह—

तत्प्रष्ट्रार्पितहेमपुष्पधनजा संख्या ध्रुवघ्नार्कहृ-
च्छेषोन्मितभे स्थितिः सुरगुरोः स्यात्प्रष्टृजन्मन्यथ ।
तच्चरात्तु वयोनुमानभगणान् संचिन्त्य वर्षं पुन-
र्जन्मार्यांशमुखाच्च मासकदिनाद्यर्काच्च मासादयः ॥ ४ ॥

Sloka 4. The number of flowers and money-units that had been handed over to him by the querist, the

astrologer should multiply by the basic number and divide the product by 12. The remainder will signify the Rasi reckoned from Mesha in which Jupiter was posited in the querist's nativity. Through the position of Jupiter at the time of query, the astrologer can easily guess the age by a look at the querist and the probable number of cycles made by Jupiter since the birth-time of the querist. The months, days, etc. that have elapsed (since the last birthday), will be revealed by the portion of the Rasi traversed by Jupiter in the Rasi occupied by him at the time of query. The total period thus obtained is to be subtracted from the present position of the Sun to get the year, month, etc. of the birth in question.

तदेवाह—

मासो वारघटीमुखं भवति तत्सौराच्च मासादिदं
चैवं जन्म भवाब्दमासदिनतोऽपि स्युस्ततो जातकम् ।
इत्थं चोदितनष्टजातकमिदं स्वल्पं रहस्यं भवे-
देवं जातकपद्धतिर्विरचिता ह्येषास्तिकानां मुदे ॥५॥

॥ इति नष्टजातकविधिः समाप्तः ॥

Sloka 5. The month, the week day, the Ghatikas, etc., elapsed on the day, will be solar. From this, the Moon's position, the lunar years, month, Tithi, etc., and hence the whole horoscope can be obtained. Thus has been described briefly the process of casting a lost-horoscope. The method to get at a horoscope has thus been chalked out for the delectation of those interested in the science.

Thus ends the method for casting Lost-Horoscopes.

अथ पूर्वोक्तध्रुवाङ्काच्चिन्ताज्ञानमाह—

पूर्वोक्तं ध्रुवकं करघ्नगुणहृच्छेषेऽसमे जीवयु-
ग्युग्मे धातुरितीह मूलमुदितं चेच्छून्यशेषे भवेत् ।
मेषे पादयुगं वृषे तु पशवः स्याद्गर्भचिन्ता युगे
राशौ कर्कटके भवेद्व्यवहृतिः स्याद्राजचिन्ता हरौ ॥ ६ ॥

Sloka 6. Multiply the basic number by 2 and divide the product by 3. If the remainder be 1, the query is about a living being ; if it be 2, it relates to some mineral. If it be zero, it realtes to a plant. When the Lagna at query is Mesha, the matter relates to bipeds. If it be Vrishabha, it relates to quadrupeds; if the Lagna be Mithuna, it is about pregnancy. When Karkataka is rising, the subject relates to a legal dispute. When the Lagna is Simha, the matter relates to Government.

कन्यायां तु पराङ्गना घटगृहे वाणिज्यकं वृश्चिके
लग्ने दुष्टभयं धनुष्यपि धनं नष्टं कलिर्नक्रभे ।
कुंभे कर्मसु चिन्तनं त्वनिमिषे स्थानस्य चिन्ता भवे-
देवं वीर्ययुताहृद्राद्बलवात्प्रोचुर्जटाधारिणः ॥ ७ ॥

Sloka 7. If Kanya be the Lagna, the query relates to an intrigue with a woman other than one's wife. The subject will be about trading, when Tula is rising. If Vrischika be rising, there will be fear from the wicked. It will relate to wealth lost when sign Dhanus is rising. Some sinful deed will be the subject, if Makara be the Lagna. If Kumbha is rising, it will be about some religious rites. If Meena be the Lagna, it will relate

to position and residence. Thus sages say that it should be declared through the stronger of the two—*viz.*, Rasi and Navamsa—rising at the time.

अथ स्वक्षेत्रगतग्रहाच्चिन्ताज्ञानमाह—

स्वक्षेऽर्के नृपराज्यचिन्तनमथो चन्द्रे तटाकादयो
भौमे वह्निनृपारिभीर्विधुसुते वाणिज्यकृष्यादयः ।
जीवे मित्रनृपादयो भृगुसुते सौख्याधिकं त्वर्कजे
संस्थे मानुषचिन्तनं स्थिरधनं स्वक्षेत्रतोंऽशादपि ॥८॥

Sloka 8. If at the time of query, the Sun occupies his own Rasi or Navamsa whichever is stronger, the query relates to Sovereign and kingdom. If the Moon be in a similar position, it relates to tanks and the like. If it be Mars, the question is about fire and danger from the king or enemies. Mercury, similarly situated will relate to trade and agriculture. Jupiter will refer to friends, king and the like. Venus will point to more happiness; while Saturn in such a position will relate to a human being or immoveable property.

अथ स्वोच्चादिस्थानस्थितिवशात्फलभेदमाह—

एवं स्वोच्चगते खगे द्विगुणितं नीचे तु शून्यं फलं
मित्रर्क्षेऽर्द्धमितं फलं प्रभवति स्यादल्पं समे हीनतः ।
द्वावुच्चर्क्षगतौ तथा स्वगृहगौ तद्वर्गवीर्याधिकात्
संज्ञाकारकभावयोगजवशात्प्रश्नं वदेद्बुद्धिमान् ॥९॥

Sloka 9. Similarly, if a planet be exalted, the effect will be doubled; if debilitated, the effect will be *nil*. When the planet is in a friend's house, the effect will be half; in a neutral's house, it will be very low.

If two planets are exalted, or be in their Swakshetra Rasis, the query should be answered by a wiseman after a reference to the stronger of the two and the corresponding कारक (Karaka) and the Bhava occupied by each of them.

अथ उच्चादिस्थितिवशादवधिज्ञानमाह—

तत्काले खचरे स्वतुङ्गभवने तन्नाडिकाभिर्भवेत्
कार्यं स्वर्क्षगते दिनैरपि सुहृद्भे मासतोब्दोऽन्यथा ।
कार्यं नेतरथा खलेक्षणयुते लग्ने शनौ तुङ्गगे
चेच्छीघ्रं बलवच्छुभेक्षणयुतौ लग्नेशकार्येश्वरौ ॥ १० ॥

Sloka 10. If a planet be exalted at the time, the business will be accomplished in a few Ghatikas; if occupying his own house, the business will be done in a few days; if quartered in a friendly house, it will be finished in a few months. Otherwise, it will take some years. If the planet be in any other position, in conjunction with or aspected by a malefic, failure of the object will have to be predicted. If Saturn be exalted in the Lagna, or if the lords of the Lagna and the Bhava indicating the nature of the query be conjoined with, or aspected by strong benefics, the immediate accomplishment of the business should be predicted.

अथ दिगारूढचक्रं निरूपयति—

खाङ्गाज्याशलवात्मकं कुवलयं तद् द्वादशारं भवेत्
तत्र स्युर्नवमांशका वसुचियचन्द्रा स्थिरा कुण्डली ।
तद्दिक्षु द्वितयं विदिक्षु च भवेदेकैककं मेषतः
प्रागाद्याः क्रमतः खगान् गणितजात्राश्यंशजान् संलिखेत् ॥११॥

Sloka 11. The horizon is a circle consisting of 360 degrees and there are 12 spokes each at an interval of 30° ; and the 108 Navamsas are permantly located in the same. The four pairs of moveable and immoveable signs beginning with Mesha represent the East and other principal points of the compass in order. The four dual signs, *viz.*, Mithuna, Kanya, Dhanus and Meena signify respectively the four intermediate points, *viz.*, S. E., S. W., N. W. and N. E. The astrologer should enter in the concerned Rasis and Navamsas the several planets according to their exact longitudes at the time.

अथ पूर्वोक्तदिगारूढचक्रवशात्प्रश्नलग्नमाह—

यो वै पुष्पफलादिपाणिलसितो मर्त्योऽपि यस्मिन् गृहे
तिष्ठन् पृच्छति तद्गृहं त्वभिहितं कोष्ठं दिगारूढकम् ।
तस्मात्खेचरदृष्टियोगवशतः प्रश्ने शुभं वाऽशुभं
प्रश्नेष्वप्यखिलेषु कार्यपतनुस्थानेश्वराभ्यां वदेत् ॥ १२ ॥

Sloka 12. If a person, with flowers, fruits, etc , (visible) in his hand, should approach the astrologer and standing in a place puts a query, the Rasi indicated by that place with respect to the astrologer as apportionment alluded to in the last sloka is called the अरूढलग्न (Arudha Lagna) at query, and the astrologer should predict in all such queries the effects—good or bad as the case may be—through the planets owning the अरूढलग्न (Arudha Lagna) and the house representing the nature of the query with special reference to the planets conjoined with them or aspecting them.

अथ प्रश्नोपयोगितत्कालचन्द्रसाधनमाह—

अङ्घ्रा नखभाजिताश्च घटिकाः सूर्योदयात्प्राश्निके
तल्लब्धं भघटीमुखं स्फुटविधुः प्रश्नोपयोगी भवेत् ।
पश्चाङ्गस्थविधुस्फुटश्च भघटी नक्त्रस्तु संज्ञातयो
स्थूलः सूक्ष्म इतीरिता तदुभयोर्ग्राह्यं नवांशादिकम् ॥१३॥

Sloka 13. Find the Ghatikas that have elapsed from Sunrise at the time of query. Multiply the same by 9 and divide the product by 20. The quotient in Ghatikas, etc., will represent the exact position of the Moon at the time, which will be useful for purposes of query. The position of the Moon at the time as revealed in the Ephemeris and the Moon above referred to are respectively known as स्थूल (Stthula) and सूक्ष्म (Sukshma). Their respective Navamsas should also be determined.

अथ स्थूलचन्द्रपरिग्रहदृष्टिवशात्तदीयनवांशवशाच्च पृच्छकचिन्ताज्ञानमाह—

स्थूलेन्दौ त्वपरेन्दुसौम्यगुरुदृष्टे जीवचिन्ता भवे-
द्धातुर्भूमिजसैंहिकेयरविजैर्मूलं सितार्केक्षिते ।
मिश्रं जीवसिताग्निमिस्त्वथ पुनश्चेद् द्व्यंघ्रिचिन्ता तुला-
कन्यायुग्मनवांशकेंघ्रिबहुलं कर्कालिमीनांशके ॥ १४ ॥
चापांशे च घटांशके चरणहीना मेषसिंहांशके
नक्रोक्षांशगते चतुष्पद इह स्थूलेन्दुनन्दांशकात् ।
द्रेकाणत्रितये क्रमात्प्रतिगृहे बाला तथा यौवना
वृद्धा चेति वदन्ति पूर्वमुनयोऽवस्थात्रयं प्राश्निके ॥ १५ ॥

Slokas 14—15. When the स्थूल (Stthula) Moon is aspected by the सूक्ष्म (Sukshma) Moon, Mercury and Jupiter, the query is about an animal, If aspected by

Mars, Rahu and Saturn, it is about a mineral. If by Venus and the Sun, it relates to something of the vegetable kind. When the स्थूल (Stthula) Moon is aspected by Jupiter, Venus and Rahu, the query relates to something of a mixed nature. If the स्थूल (Stthula) Moon be posited in Tula, Kanya or Mithuna Navamsa, the query concerns a biped. If in a Navamsa, owned by Karkataka, Vrichika or Meena, it relates to some creature of many legs. If the स्थूल (Stthula) Moon is quartered in a Navamsa owned by Dhanus or Kumbha, it is about some creature devoid of legs; if in a Navamsa owned by Mesha, Simha, Makara or Vrishabha, it relates to a quadruped, The 3 Avastthas (अवस्थाः) of a planet, *viz.*, बाल (Bala), यौवन (Yauvana) and वृद्धा (Vridha) are to be deduced from the planet's position in the 1st, 2nd and 3rd decanate respectively of the Rasi in which it is at the time of query. So say the ancient sages.

अथ मुष्टिगतस्य वस्तुनो रूपादिज्ञानमाह—

मेषादेश्चरमं स्थिरं द्वितनुभं गर्भाह्वयाः स्युश्चराः

द्वारा स्युः स्थिरराशयो द्वितनुगा बाह्याः क्रमाद्राशयः ।

गर्भद्वारभयोस्ततस्त्वितरभे स्याद्दक्षिणे वामके

हस्ते वस्तु विनिर्दिशेन्मुहुरिति स्यान्मुष्टिचिन्ताविधौ ॥ १६ ॥

Sloka 16. The signs from Mesha onwards are respectively moveable, immoveable and dual. The moveable Rasis are also termed गर्भ (Garbha). The immoveable ones are known as द्वार (Dwara), while the dual Rasis are called बाह्य (Bahya). The signs indicated by the two classes, *viz.*, गर्भ (Garbha) and द्वार (Dwara) will denote a thing or object kept in the right hand,

while a sign of the बाह्य (Bahya) class will indicate the same in the left hand. This is the way by which things hidden in the hand should be distinguished.

एवं मुष्टिगतस्य वस्तुन इह स्याद्ध्रस्वदीर्घादिकं
राशेर्मानवशाद्भवेयुरथ तद्रूपादयस्त्वंशतः ।
राशिस्थग्रहसौम्यपापवशतस्तत्सौम्यपापत्वके
भूम्याकाशजलाद्रिषु प्रसरणं तद्धातुकत्वादिकम् ॥ १७ ॥

Sloka 17. Thus should be guessed all about a thing enclosed in the hand. Whether the object is short or long should be guessed through the measure allotted to the Rasi concerned. The shape, colour, etc., are to be deduced from the Navamsas. The benefic or malefic nature of the object should be divined through the nature of the planet—benefic or malefic—occupying the Rasi; so also the place frequented by the object—whether on the land, sky, water or mountains, and whether it is cruel, wild, tame or domestic, etc.

अथावधिज्ञानमाह—

पूर्वोक्तं ध्रुवमक्षहृत्कुनयनाग्न्यब्ध्यक्षशेषे क्रमा-
न्नाडीवासरपक्षमासशरदस्तल्लब्धयुक्पञ्चधा ।
स्थाप्योऽसौ ध्रुवकः स्वतर्कखगुणाश्वार्काभ्रषड्भिर्हत-
स्तत्तत्प्रस्तुतकावधिर्भवति तत्सर्वेषु कार्येष्वपि ॥ १८ ॥

Sloka 18. The basic number aready referred to must be divided by 5. The remainder, if it be 1, 2, 3, 4 or 5, will respectively denote whether the thing referred to by the querist will be accomplished within the

Ghatikas, the Tithi, the week-day, the month and the year. Add the quotient already obtained to the basic number. Divide the sum so obtained by 60, 30, 7, 12 and 60 separately. The rmeainders will respectively denote the number of Ghatikas, Tithi, etc., in which the desired object will be completed. This is the method to be adopted in the case of all kinds of queries.

अथ लग्नपकार्यपयोः सम्बन्धवशात्सकलप्रश्नसाधारण्येन प्रश्नफलज्ञानमाह—

प्राग्वल्लग्नपकार्यपौ शुभखगौ सुस्थानगौ चेन्मिथो
दृष्टौ तौ तु कयाचिदर्कलवतो दृष्ट्याधिकारत्रयात् ।
भावं भावपतिं च कारकमपीहालोच्य तत्तादृशं
पूर्वोक्तावधितः फलं तु यथयेद्वा मध्यवर्तीवशात् ॥ १९ ॥

Sloka 19. If the lords of the Lagna and the Bhava representing the object of the query be benefic, occupy good houses and mutually aspect each other by any kind of aspect referred to in दृष्टिफलखण्ड (Drishtiphala-khanda II—17½—19½), the range of applying aspect being within 12°, the astrologer may as before predict the successful fulfilment of the object in proportion to the strength, propitiousness, etc., of the two planets alluded to above, due consideration being given to the nature of the aspect, *viz.*, best, medium or worst (as defined in IV—33 supra). The strength of the कारक (Karaka) planet should also be simultaneously considered and effect predicted. Further, if there be any planet posited between the two lords mentioned above, having an applying aspect with either of the two within the range of 12°, prediction may also be made through that planet regarding the nature, functions,

etc., attributed to the planet (in the कारकत्वखण्ड Karakatva Khanda V, Sloka $22\frac{1}{2}$—$54\frac{1}{2}$). The period of fulfilment may be guessed as per sloka 18 above.

This is an important sloka. Here the author has very briefly condensed the essential points governing Prasnaphalanirupana—determining the effects of the query). When a querist consults an astrologer on any point, for example, whether he will have issue, it has been usual with the astrologers to conclude their prediction on the merits of the Lagnapa—the planet owning the Rasi rising at the time of query and the the lord of the Prasnabhava—in this particular case, the lord of the 5th house and the Karaka planet (in this case, Jupiter, the Putrakaraka). It has been found that in many cases, the prediction have miserably failed though all the three planets were very favourably situated and this would perplex the astrologer and make him lose faith in the princiniples. In this sloka, another important condition is stated in addition to the above strength, and this is nothing but the importance attached to the applying aspect and which has been copied in the Western astrology.

Two cases are to be considered here:

Case I. The Lagnapa and Karyapa should have applying aspects of any of the kinds described in the (Drishtiphala dhyaya—i. e., 1st, 3rd, 4th, 5th, 7th, and 10th Rasi aspects) for the success of the object under query. If all the said planets are powerful and there is a separating aspect, the good effects need not be predicted. The range of aspect may be taken as 12°.

1. If this range is zero, the event will have happened at the time of query.
2. If it is within 12°, shortly.
3. If it exceeds 12°, it may not happen in the near future, but may happen at a far off future date.

If the conditions stated above for the success of the Bhava are satisfied, the degree of the success should be predicted on the strength and auspiciousness of the planets.

If in addition to the above conditions, there is another planet between the two, aspecting (applying aspect) any one of the said two planets, the success of the object will be achieved very easily by one's own efforts and through the medium of the intervening planet. The nature, caste, etc., attributed to this intermediary planet will guide the astrologer in describing the details of the intervener.

Case II. In the Jataka Sastra, this point has been elaborately explained. It is said that even if the two planets do not aspect each other, the success, entirely due to the help rendered by a third person may be predicted if the two planets have the applying non-aspect within the 12 degree-range and the third planet has an applying aspect with any of them.

For example :

A querist asks whether he will be married or not.

Illustration for Case I. Suppose the Lagna falls in Dhanus with Jupiter 12°, and Mercury in Kanya 5°. As he questions about marriage, the Parsnabhava is 7th in this case Mithuna and its lord Mercury is exalted in Kanya 5° ; he is Karyadhipa in this case. Jupiter, the Lagnadhipa, is powerfully placed in the Lagna and in his Moolatrikona. The two planets have no prescribed aspects, but have 4th and 10th Rasi aspects. As Mercury, a faster planet, is placed (12 minus 5) 7° behind the slow planet (i.e., Mereury has an applying aspect on Jupiter) and as the difference does not exceed the limit of 12°, it may be safely predicted that he will have marriage with a prosperous girl and that the event will happen without much exertion for the same and without the help of an outsider.

If in addition, suppose the Moon is placed in Meena 2°, then the event will be hastened as the Moon aspects (applying) both Mercury and Jupiter, and a third party, i.e., a female having the characteristics of the Moon, will accelerate the happening of the event.

All these results have to be based on the position, aspect, etc., of these planets.

Suppose, in the above example, Mercury has 12° and Jupiter 5°; then, failure in the attempt has to be predicted though all other conditions are satisfactory, as the aspect is a separating one.

Illustration for Case II. Suppose Mercury is placed in Mithuna 15° and Jupiter in Kataka 18°. As the two planets are placed in 2nd and 12th from each other, they do not aspect each other, but they have the applying non-aspect within a range of (18 minus 15) 3 degrees. Suppose the Moon is in Meena 10°. As the Moon has applying 4th and 5th aspect on Mercury and Jupiter respectively, the object will be accomplished with the help of a third party whose character has to be read out from the Moon.

In addition to these, there are 16 Yogas elaborately described in Tajika Neelakanthi on this subject and the interested reader may refer to that book.

In this way all the queries must be properly answered with due consideration of the points stated above.

8. विविधफलपद्धतौ प्रकीर्णखण्डः

आदौ गर्भाधानयोग्यकालमेकेन वृत्तेनाह—

गर्भाधानमतीव पुत्रशुभदं ब्रह्मेन्दुपूर्वत्रये
रौद्रत्रीणि करादिपञ्चकहरित्रीण्युत्तराख्यत्रये ।
भद्रापूर्णजयासु शोभनगृहेऽप्यष्टम्यमापूर्णिमा
हित्वार्येन्दुजयोर्भृगोः शशिदिने स्याल्लग्नशुद्धौ तथा ॥ १ ॥

SECTION 8. Miscellaneous.

Sloka 1. The ceremony of impregnation is most auspiciously done when the Moon is in रोहिणी (Rohini), मृगशिरः (Mrigasira), पूर्वफल्गुनी (Purvaphalguni), पूर्वाषाढ

(Purvashadha), पूर्वाभाद्रा (Purvabhadra), आर्द्रा (Ardra), पुनर्वसु (Punarvasu), पुष्य (Pushya), हस्त (Hasta), चित्र (Chittra), स्वाती (Swati), विशाखा (Visakha), अनुराधा (Anuradna), श्रवणा (Sravana), धनिष्ठा (Dhanishtha), शतभिषा (Satabhisha), उत्तरफल्गुनी (Uttaraphalguni), उत्तराषाडा (Uttarashadha) and उत्तराभाद्रा (Uttaaabhadra), in द्वितीया (Dwiteeya), सप्तमी (Saptami), द्वादशी (Dwadasi), पञ्चमी (Panchami), दशमी (Dasami) तृतीया (Triteeya), त्रयोदशी (Trayodasi), and in the week days of Jupiter, Mercury Venus and the Moon, and in an auspicious Lagna unoccupied by any planet.

The Tithis—अष्टमी (Ashtami), पूर्णिमा (Pournima) and अमावास्या (Amavasya) are to be avoided.

अथ निषेककालनिर्णयं गर्भाधाननिषेकयोर्भेदं चैकेन वृत्तेनाह—

स्त्रीपुंसोः प्रथमो निषेक उदितः संभोगआद्यार्तवे
गर्भाधानमिति ब्रुवन्ति विबुधास्तन्मासि मास्येव हि ।
हस्तस्वात्यनुराधमूलवरुणश्रीशप्रजेशोत्तरा-
स्वन्त्ये चैव निषेक उत्तम इति प्राग्वच्च शुद्धादिकम् ॥ २ ॥

Sloka 2. The first sexual union of a male and a female soon after a bath after the first menses is called निषेक (Nisheka). That done in a similar manner after the ordinary monthly menses is termed गर्भाधान (Garbhadhana). The Nisheka is declared to be most auspicious when the Moon at the time is in हस्ता (Hasta), स्वाती (Swati), अनुराधा (Anuradha), मूला (Moola), शतभिषा (Satabhisha), श्रवणा (Sravana), रोहिणी (Rohini), उत्तरफल्गुनी (Uttaraphalguni), उत्तराषाढा (Uttarashadha) and उत्तराभाद्रा

(Uttarabhadra) and रेवती (Revati), the Lagna being auspicious, etc., and free from the occupation of any planet as stated before. Thus say the wise.

अथ प्रतिनिधिरजोनिर्णयमाह—

या नारी सुतनुः कुचोन्नतयुताप्याषोडशाब्दं रजो
दृष्टं नो यदि शोभने च दिवसे तां संनिवेश्यादरात् ।
रम्ये चास्तरणे सिताम्बरयुतां स्वर्णादिभिर्भूषितां
पंनीरादिमिलत्कुङ्कुमरजोलिप्ताङ्गजातालयाम् ॥ ३ ॥

Sloka 3. If a girl, though in her 16th summer, with well-developed breasts and body is yet not found to have attained her puberty, she must with great affection be made to sit on a decent and beautiful seat on an auspicious day after being clad in white robes and beautifully decked with golden ornaments, and her Venus spot smeared with red saffron-powder mixed with rose water and other scents.

कृत्वा पुष्पवतीमिव त्रिदिवसं नीत्वा चतुर्थे दिने
स्नातां तां वरयेत्पतिः शुभगृहे शुद्धे सुते पूर्ववत् ।
एवं चेदचिरात्सतीनमुखकृत्स्यात्पुष्पिणी पुत्रिणी
संभोगाखिलदैवपैतृकमहाकर्मार्हतां सा त्वियात् ॥ ४ ॥

Sloka 4. Treating her as one in her real menses for three days, she should be bathed on the 4th day. The husband should approach her in an auspicious Lagna, as stated before, when the 5th house is unoccupied by any planet. If done in this manner, the

girl will very soon attain her puberty and prove a happy companion to her husband for propagation. She will also become fit for sexual intercourse and will possess the right to partake with her husband in the several religious ceremonies relating to the Gods and Manes.

अथ नक्षत्रगण्डान्तदोषं तच्छान्तिं चाह वृत्तत्रयेण—

सार्पे तत्पितृभे भवेद्यदि जनिः संप्रोच्यते तत्फलं
भौजङ्गे धनसोदराम्बजनकारिष्टं तदन्ते शिशोः ।
रुद्रं कालमथान्तकं च विधिवन्मृत्युं समभ्यर्चये-
देकद्वित्रिचतुष्पदेषु पितृभे व्यस्तं समस्तं भवेत् ॥ ५ ॥

Sloka 5. If a birth happens when the Moon is in Aslesha and Magha, the effects will be as stated below: For a child born in the 1st, 2nd 3rd or 4th पाद [Pada] of Aslesha, there will be [1] destruction of wealth [2] loss of brother [3] demise of mother or [4] death of father respectively. If the birth be towards the very end of Aslesha, the child itself may take its departure. To ward off the दोष [Dosha-harm] above alluded to, one must propitiate God Rudra, Gods काल [Kala], अंतक [Antaka] and मृत्यु [Mrityu], as per rules. If the birth takes place in मघा [Magha] in the 1st, 2nd, 3rd or 4th पाद [Pada] the effect will be the reverse of what has been stated in the case of आश्लेषा [Aslesha] above.

तद्वच्चक्रसुरद्विषोः फलमिदं पूषाश्विनोरप्यथो
युग्मेषु त्रिषु चान्तिमादिमघटी गण्डान्तराळाभिधा ।
तत्र स्याद्यदि जन्मकालसदनं गच्छेच्छिशुः सत्वरं
नो चेत्स्यादसमानवीर्यनृपतिर्निःशेषभूपालकः ॥ ६ ॥

Sloka 6. The effects will be likewise if the birth happens when the Moon is in ज्येष्ठा [Jyestha] and मूला [Mula] or रेवती [Revati] and अश्विनी [Aswini) In the above said three pairs, the last degree of Aslesha, Jyestha and Revati and the first degree of Magha, Moola and Aswini are called गण्डांतराळ [Gandantarala] and supposed as vulnerable points, so that any birth happening therein will soon cause the demise of the child. Should however the child survive, he will be a king or emperor possessing surpassing valour.

गण्डान्ते च रजस्वला यदि भवेद्वैधव्यमाप्नोत्यरं
सापत्यार्थसुखाम्बरैर्विरहिता पित्रोः कुलघ्नी खला ।
कल्पोक्त्या जपहोमखेचरमखाद्भूदेवदेवार्चना-
च्छान्ति यात्यचिरात्समस्तसुखकृत्सौभाग्यपुत्रान्विता ॥ ७॥

Sloka 7. If a girl should attain maturity at such a juncture, she will soon become a widow and will be devoid of issue, wealth, happiness and clothing. She will be of bad disposition and a bane on her father's family. These can be averted and she can soon be made to bring happiness and luck, and bear children too, if proper propitiation to Gods, Brahmins and planets be made according the Vedic rites by Japa, Homa and Archana (worship),

अथ रजोजन्मनोस्त्याज्यकालदोषं तच्छान्तिं चाह—

त्याज्योत्पन्नघटी चतुष्टयफलं वक्ष्ये रजोजन्मनो-
स्तातघ्नं जननीहरं धनहरं चात्मक्षयं यच्छति ।
रुद्रं चान्तकमग्निहोत्रमथ तं मृत्युं च संपूजयेत्
सूर्येन्दुग्रहणोद्भवो यदि पितुर्मातुर्विनाशं क्रमात् ॥८॥

Sloka 8. 'If the birth of a girl or her maturity happens in a त्याज्यकाल (Tyajyakala) consisting of 4 Ghatikas, the effect will be (1) demise of the father (2) demise of the mother (3) loss of wealth or (4) one's own destruc-

tion, according as the birth or maturity has happened in the 1st, 2nd, 3rd or 4th ghatika respectivey of the त्याज्यकाल (Tyajyakala). To ward off the evils accruing from these, one should perform the (1) worship of God Rudra (2) worship of God Yama (3) worship of Fire or (4) worship of God Mrityu respectively. When the birth or maturity happens during a solar or lunar eclipse, the death of the father or the mother will respectively happen.

For त्याज्यकाल *or* विषघटिका *Vide* जा. पा. *V.—112.*

अथ अमृतघटीफलमाह—

शस्तं चामृतनाडिकासु रचितं दिव्यौषधं प्राशितं
तत्पीयूषसमं ज्वरामयहरं दोषत्रयघ्नं तदा ।
आरोग्यपदमिन्द्रियस्फुटकरं चायुःप्रदं भेषजं
कार्यं तद्वहुधा जगाद भगवान्धन्वन्तरिश्चाब्धिजः ॥ ९ ॥

Sloka 9, A precious and divine medicine should be got prepared or taken in when the Moon is in the अमृतघटिका (Amritaghatika) or a star. It will then act like nectar and completey cure the disese one is ailing from. It will also totally remove all troubles arising from the three humours. It will restore perfect health and give vital energy to the native and lengthen his life. The sage Dhanvantari, born of the ocean, has thus described in many ways the medical cures to be effected for removing the various diseases.

अथ श्लोकद्वयेन दत्तपुत्रस्वीकरणमाह—

आषष्ट्यब्दमपुत्रको यदि तदा तज्जन्मपत्रादिभि-
श्चेदल्पायुरिति स्वजन्मखचरैर्ज्ञाते तदिच्छाब्दके ।
आयुष्मन्तमपीह कीर्तितनयप्रज्ञादिवृद्ध्यान्वितं
ज्ञात्वा सर्वविधैः सुतं शुभदिने ग्राह्यं च सौम्यायने ॥ १० ॥

Sloka 10. If a person be sonless even at his 60th year, or if his horoscope reveals that he is short-lived and that he has not been blessed with any issue, he must make arrangements to adopt a son in the year wished for by him. The boy selected should be endowed with long life, fame, issues, intelligence prosperity. This function should be done on an auspicious day in the Uttarayana (उत्तरायन) and in a fore-noon.

नाडीकूटमुखार्वणादिसहितं तं स्वीयगोत्रोद्भवं
स्वीकुर्यादनिलादितीज्यविधिमित्रार्कान्त्यभेष्वादिभे ।
दैत्यारित्रयभोत्तरासु च खलैर्लग्ने सुते वर्जिते
ताराचन्द्रबलान्विते शुभखगैर्युक्तेक्षिते चोदये ॥ ११ ॥

Sloka 11. The several Kutas (20) between the person concerned and the boy proposed to be adopted should agree, and the boy should be one of his own Gotra. The Moon should occupy at the time any one of the following constellations: *viz.*, स्वाती (Swati), पुनर्वसु (Punarvasu), पुष्य (Pushya), रोहिणी (Rohini), अनुराधा (Anuradha), हस्ता (Hasta), रेवती (Revati), अश्विनी (Aswini), श्रवणा (Sravana), धनिष्ठा (Dhanistha), शतभिषक् (Satabhisha), उत्तरफल्गुनी (Uttara-phalguni), उत्तराषाढा (Uttarashadha) and उत्तराभाद्रा (Uttara-bhadra). The Lagna and the 5th house should not be occupied by any malefic planet. The star and the Moon's position on that day must be agreeable to the natal ones, and the Lagna should be conjoined with or aspected by benefics.

अथोद्वाहाभिमुखक्रियामाह—

उद्वाहाभिमुखक्रियामदितिभे तिष्ये तथा दस्रभे
मैत्रेऽर्कत्रयवैष्णवत्रययुते पुण्याङ्गनाभिस्तदा ।
भृग्वारोज्झितवासरे सुतनवस्थाने च शुद्धे शुभे
लग्ने खेटमखादिकं त्वपि चरेत्तद्गीतवाद्यादिभिः ॥ १२ ॥

Sloka 12. The preliminary work leading to a marriage should be got started by Sumangalis when the Moon occupies पुनर्वसु (Punarvasu), पुष्य (Pushya). अश्विनी (Aswini), अनुराधा (Anuradha), हस्ता (Hasta), चित्रा (Chittra), स्वाती (Swati), श्रवणा (Sravana), धनिष्ठा (Dhanistha) and शतभिषक् (Satabhisha), and on week days other than those of Venus and Mars. The 5th and 9th house should be unoccupied and the Lagna at the time should be an auspicious one. The several planets should also be propitiated and the whole function should be performed accompanied by music dancing, and the like.

अथ मङ्गलपत्रलेखनमाह—

पूर्णेन्दोरखलेन्दुजस्य च गुरोः शुक्रस्य वारे तथा
भद्रापूर्णतिथौ जयाह्वयतिथावृक्षे चरे क्षिप्रभे ।
लग्ने विदुरशुक्रवीक्षितयुते शुद्धे सुते तल्लिखे-
दाह्वानार्थमिदं मृदूक्तिघटितं माङ्गल्यपत्रं शुभम् ॥ १३ ॥

Sloka 13. On a day when the Moon is full, on a day of Mercury when he is free from malefic aspect and conjunction, on the day of Jupiter or of Venus, in a भद्र (Bhadra), पूर्ण (Purna) or जया (Jaya) तिथि (Tithi), and when the Moon is quartered in moveable asterisms—स्वाती (Swati), पुनर्वसु (Punarvasu), श्रवणा (Sravana), धनिष्ठा (Dhanistha) and शतभीषक् (Satabhisha,—and in the fast-moving asterisms - अश्विनी (Aswini), हस्ता (Hasta) and पुष्य (Pushya) —in a Lagna aspected or occupied by Mercury. Jupiter and Venus, when the 5th house is unoccupied, the auspicious invitation letters should be got written couched in soft and sweet language.

॥ अथ विविधफलपद्धतौ प्रकीर्णखण्डे चक्रकदम्बः ॥

आदौ शंकुस्थापनस्तम्भप्रतिष्ठादिषु कूर्मचक्रो द्वारस्तत्फलं चाह—

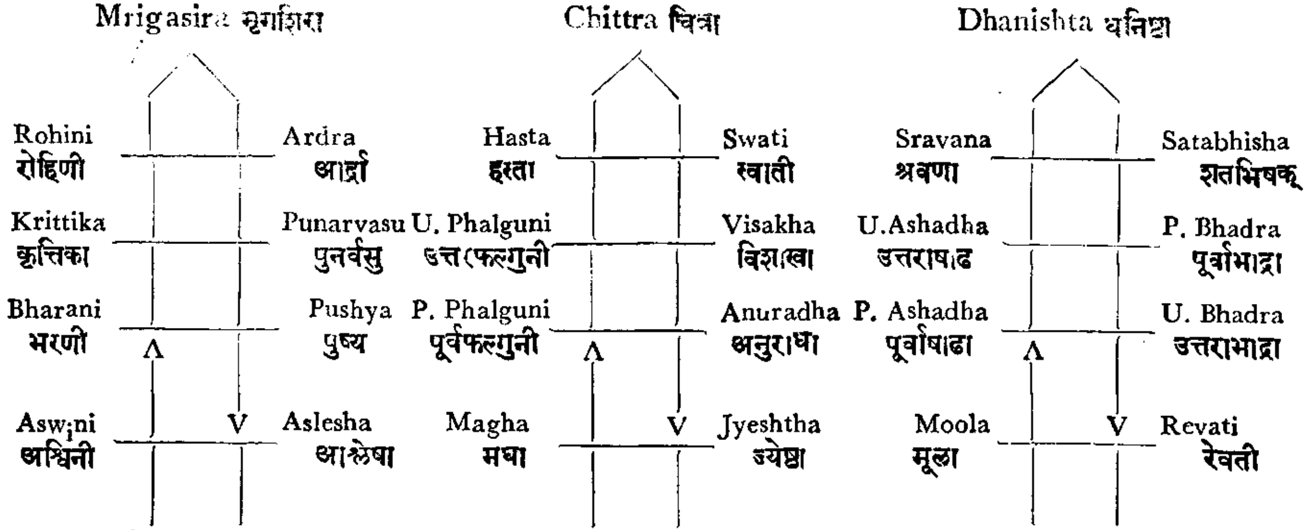
शंकुस्थापनजा तिथिः शरगुणा तत्रानलाढ्यं युतं
योज्यं द्वादशभिः पुनर्नवहृतं शिष्टं नगाब्धीन्दवः ।
कीलालेऽहिकरेषवो भुवि ततोऽन्यङ्कर्तनः खे भवे-
ल्लाभो हानिमृती क्रमात्फलमिदं कौर्मे तु चक्रे स्मृतम् ॥१४॥

Sloka 14. The number of the Tithis at the time of erecting a stick or a post (for a marriage pandal) should be multiplied by 5. To this product should be added the number of the day's asterism counted from कृत्तिका (Krittika). To this sum again should be superadded 12 and the whole sum divided by 9. If the remainder be 7, 4 or 1, the tortoise king will be in water, which means the result will be gain or good. If the said remainder be 8, 2 or 5, the tortoise will be on land, and the effect of the same is loss or destruction. If the remainder in question be 3, 9 or 6, he would be in the sky, and the effect would be death.

अथ गृहारंभे गृहकर्णिकाचक्रमाह—

निर्माणे नवसद्मनः प्रथमतो लिङ्गत्रयं संलिखेत्
तिर्यक्चार्गलकाश्चतस्र अपि चाद्ये वामरेखादितः
आरोहादपि दस्रभाच्छुभकरं चारोहभं मस्तगं
रेखायां खलखेचरे यदि मृतिर्नेतुः शुभे शोभनम् ॥१५॥

Sloka 15. At the time of construction of any new building, write 3 emblems (in the form of vertical cylinders). In each of them draw 4 horizontal lines. Beginning from the bottom on the left side, write out Aswini and the other asterisms as shown in the figure. The asterisms that are ascending and the three on the tops are productive of good. But if a malefic planet be quartered on any star on the ascending side, it indicates death. If the planet be benefic, the result will be good.



अथ सर्वविधिप्रवेशादिषु वृषभकलशचक्रे दर्शयति श्लोकेनैकेन—

उक्षाख्ये फलमेवमुक्तमभिजित्साकं प्रवेशेऽर्कभाचन्द्रर्क्षं गिरिवेदरामसुरपाश्वासच्छुभासच्छुभम् ।
तद्वत्प्रोक्तमिदं फलं तु कलशे बाणारिनागारयः संवेशे सुखदं शुभप्रदमपि स्याच्चक्रयुग्मं लघु ॥ १६ ॥

Sloka 16. In the case of any new entry to a house or town or the beginning of an undertaking, count from the star occupied by the Sun till the star occupied by the Moon at the time, Abhijit (अभिजित्) also being included in the reckoning. If the star happens to be within the first 7 asterisms

counted from the Sun, it indicates evil; if within the next 4, good will be the result; in the next 3, the result is bad and in the next 14 it is good. This is known as वृषभचक्र (Vrishabha chakra). In the same way, if the star falls within the first 5 counted from that occupied by the Sun, it is bad; if within the next 8, it is good. It is bad in the succeeding 8, and in the last 6, it is again good. This is called कलशचक्र (Kalasa chakra). In this manner, the good or bad effect of any undertaking may easily be ascertained.

अथ दासदासीचक्रे तत्फलं च सार्द्धश्लोकद्वयेनाह—

चक्रे मानुषरूपके हि शिरसि त्रीण्यर्थलाभो मुखे
नाशस्त्रीणि हृदीषवो धनचयो निःस्वं षडंघ्र्योर्द्वयम् ।
पृष्ठे प्राणभयं ततः शुभकरं वस्तौ कृताद्विर्गुदे
भीतिर्दक्षिणवामयोस्तु करयोरेकैककं स्वं मृतिः ॥ १७ ॥

भृत्यर्क्षादिनभान्तकं भवति तद्दासाख्यचक्रं त्विदं
दासीचक्रमपीह तद्वदिति तच्छीर्षे त्रयं लाभदम् ।
हानीस्त्रीणि मुखे द्वयं प्रभुमृतिः स्कन्धे च पुष्टिः शरा
हृत्पद्मे तु नगाश्च हानिरिति भूर्योनौ तिरस्कारता ॥ १८ ॥
त्रीणि त्रीण्यथ पादयोश्च भवति स्याद्दक्षिणे वामके
तद्वन्यक्षयमादिशेदिति विभोर्भृत्यस्य योऽन्यं सदा ।

Slokas 17—18½. This chakra is named दास (Dasa) and is of the form of a human being, a male. Count from the natal star of the servant till that of the master. If the number be any of the first 3, it is supposed to be on the head, and the effect will be gain of money; if within the next 3, it is on the face and denotes destruc-

tion. The next succeeding 5 denote the chest and signify much accumulation of wealth; if within the next 6, it is on the feet and the result is poverty or indigence; if any of the next 2, it is on the back and portends danger to life; the next 4 denote the abdomen (pelvis) and the effect is good. The next 2 are allotted to the anus and the result is fear. The last 2 belong respectively to the right and left hand, their respective effects being wealth and death.

The दासीचक्र (Dasee chakra) is also similar to the above, but is of the female sex. In that Chakra, the first 3 stars are on the head and indicate gain. The next 3 are on the face and signify loss; the next 2 are on the two shoulders and indicate the death of the master. The next 5 are on the back and denote growth. The next 7 are on the chest and signify loss. The next one is on the secret part and forebodes insult. The next 6 are on the two feet, 3 on each and the effect will be loss of wealth.

अथ गोवृषमहिष्यादिस्वीकारे चक्रशुद्धिमाह—

स्वीकारे महिषीगवां गुणकराष्टौ बाणनागेन्दवो
लाभो हानिरथो स्वलाभसुखकृल्लाभो महाभीतिकृत् ॥१९॥
मूर्द्धास्यांघ्रिषु हृत्स्तनेषु च भगे त्वर्यम्ण आनित्यभं
गृह्णीयाच्च चतुष्पदान् वृषमुखान् संचिन्त्य चक्रादिदम् ।

Slokas 18½—19½. When a she buffalo or a cow is to be purchased or taken in a gift, the effect will be as described below: When counting from उत्तरफल्गुनी (Uttaraphalguni) to the star ruling on the day of buying or receiving, if the number so got be within the first 3, it

indicates gain; if within the next 2, it denotes loss; the next 8 signify gain of money, the next 5, happiness; the next 8, again gain and the last 1, great fear. The corresponding portions of the body indicated by the said six groups are (1) head (2) face (3) the two feet (4) chest (5) the breasts and (6) the private part. Bulls and other similar quadrupeds should be bought or taken in gift after carefully consulting this Chakra

अथाश्वारोहणे अश्वचक्रमाह—

अर्कर्क्षान्निजभान्तमेव गणयेत् स्कन्धे शराः पृष्ठतो
दिक्पुच्छे द्वितय चतुर्ष्वपि पदेष्वब्धिः शरास्तूदरे ॥२०॥
वक्त्रे तु द्वितयं क्रमात्सुभगकृल्लाभोऽङ्गनानाशकृद्
भङ्गो नाशकृदर्थलाभ इति चाश्वादेः समारोहणे ।

Slokas 19½—20½. When mounting a horse, count from the star occupied by the Sun till the natal star of the person concerned (inclusive of अभिजित् Abhijit). If the number be within the first 5, it is on the back; if within the next 10, it is on the hind portion. The next 2 will be on the tail; the next 4, on the legs; the next 5, on the belly; and the last 2, on the face. The effects of these in their order are (1) prosperity (2) gain (3) loss of wife (4) obstacles (5) destruction and (6) gain of money.

अथ गजचक्रम्—

सूर्यर्क्षान्निजभान्तकं करकराश्व्यक्ष्यक्षिवेदाब्धयो
वेदाङ्गान्यथ कर्णमस्तकरदे पुच्छे करे पृष्ठके ॥ २१ ॥

हृद्वक्त्रांघ्रिषु लाभलाभकमहालाभाश्च हानिः शुभं
सम्पद्रोगसमायकस्त्वपि गजारोहे तु संचिन्तयेत् ।

Slokas 20½—21½. When mounting an elephant count from the star occupied by the Sun to the natal star of the person. If the number be within (1) the first 2 (2) the next 2, (3) the next 2, (4) the next 2, (5) the next 2, (6) the next 4, (7) the next 4, (8) the next 4, and (9) the last 6, the limbs in their order with the corresponding effects will be as follows; (1) ears-gain (2) head-gain (3) tusk-great gain (4) tail-destruction (5) trunk-prosperity (6) back-wealth (7) chest-disease (8) face-no change and (9) feet-gain.

अथ शिबिकारोहणचक्रम्

आरोहे शिबिकां दिनेश्वरभतस्तत्कालभान्तं क्रमात्
तुर्यांशादिषु पञ्च च लिखेदक्षाणि सप्तान्तरे ॥ २२ ॥
आरोग्यं स्वतिकष्टतां च कृशतां व्याधिं क्रमान्मध्यमे
कल्याणं दिशतीह चक्रमुदितं चायुश्च पुष्टिं सुखम् ।

Slokas 21½—22½. To mount a palanquin, count from the Sun's star to the star occupied by the Moon at the time. Allocate in the regular order 5 stars for each of the four quarters of the palanquin beginning from the East, the last 7 being reserved for the centre. The several effects will be (1) health (2) much difficulty (3) emaciation (4) disease and (5) prosperity. When the person mounts a palanquin in an auspicious moment, it ensures long life, growth and happiness.

अथ छत्त्रचक्रं सार्द्धश्लोकेनाह—

छत्रस्य ग्रहणे शिवोत्तरविधीज्यधीशभं वा नवं
वारुण्यं च सदा शुभं त्वथ पुनश्चक्रस्य याते त्रयम् ॥ २३ ॥

नाशं सप्त तु दण्डके धनहरं कण्ठे नृपानुग्रहं
पश्चात्तिर्वसवो महानृपवरं चाग्रेऽब्धिभं कीर्तिदम् ।
छत्राख्यं त्विदमुत्तमं शुभकरं चक्रं तु छत्राकृतिं
संलिख्येवमथो स्वभाद्दिनकरर्क्षान्तं क्रमाद्विन्यसेत् ॥ २४ ॥

Slokas 22½—24. In holding a royal umbrella, the asterisms (1) आर्द्रा (Ardra), (2) उत्तरफल्गुनी (Uttaraphalgumi), (3) उत्तराषाढा (Uttarashadha), (4) उत्तराभाद्रा (Uttarabhadra), (5) रोहिणी (Rohini), (6) पुष्य (Pushya), (7) श्रवणा (Sravana), (8) धनिष्ठा (Dhanistha) and (9) शतभिषक् (Satabhishak) are always auspicious. Count from the natal star to the star occupied by the Sun. The first 3 asterisms are to be reserved for the bottom or handle of the umbrella, and the next 7 to the stick or holder; the next 5 to the portion of the stick protruding above; the next 8 to the inside of the umbrella and the last 4 to its top. The several effects in their order will be (1) destruction (2) loss of wealth (3) royal favour (4) a great and good king and (5) fame.

अथ खट्वाचक्रमाह—

सूर्यर्क्षाद्विधुभात्क्रमेव गणयेच्चत्वारि चत्वारि त-
न्मूलेष्वत्र लिखेच्चतुर्ष्वपि तथा गात्रेषु चैकैकभम् ।
मध्ये सप्त विनिर्दिशेदतिसुखं मूलेषु गात्रेषु चेद्
भीतिं सत्सुतभाग्यदं निगदितं मञ्चाख्यचक्रन्त्विदम् ॥ २५ ॥

Sloka 25. Count from the Sun's star to the star occupied by the Moon at the time. Reserve 4 each for the four feet of the cot, and a star each for the four knobs of the four legs; and 7 for the centre of the cot. The corresponding effects will be extreme happiness for the centre, fear for the four corners, good offspring and prosperity for the knobs· Thus has been described the मञ्चचक्र (Mancha chakra).

अथ सशरधनुश्चक्रम्—

जन्मर्क्षान्तमथार्कमाच्छरमुखे पञ्चैव लाभः शरा-
दौ बाणा जयमादिशेच्छरधनुःसन्धाविषुः शौर्यकृत् ।
दण्डे भद्वितयं तु भङ्गमिति तच्चापाग्रयोः पञ्चकं
हानिः स्यादिति चामनन्ति सशरं चापाख्यचक्रं त्विदम् ॥२६॥

Sloka 26. Count from the Sun's star till the natal star of the person concerned. Reserve 5 stars for the arrow–blade and 5 for the arrow-handle; 5 at the junction points of the arrow and the bend of the bow; 2 stars for the bow-cane and 5 at each of the two ends of the bow. The respective effects will be (1) gain (2) victory (3) becoming valorous (4) discomfiture and (5) destruction. Thus say wise. This is called Sasara सशर (Chapa Chakra चापचक्र.)

अथ रथचक्रम्—

दण्डे मध्यगते च चक्रशिखराधो स्यन्दनाग्रे युगे
सर्वत्राग्निषड्गुणगुणाग्निः सिद्धिकीर्ती मृतिः ।
कल्याणं धनलाभभङ्गसुखदं चक्रे रथाख्ये भवेत्
प्रालेयारिगतोडुतः स्वजननर्क्षान्तं सुधीर्विन्यसेत् ॥ २७ ॥

Sloka 27. Count from the star occupied by the Sun till the natal star of the person concerned. If the number happens to fall within (1) the first 3 (2) the next 6 (3) the next 3 (4) the next 6 (5) the next 3 (6) the next 3 and (7) the last 3, they are said to be in the following parts of the car, and their respective effects are as noted against each of them. (1) दण्ड (Danda) or central pole—success (2) the wheels—fame (3) the top—death (4) the bottom—happiness (5) the front of car—gain of money (6) yoke—failure or obstacle and (7) all round—yielding happiness.

अथ तैलसर्षपनारिकेलादीनां घूर्णाचक्रम्—

चन्द्रार्क्षान्तमिनर्क्षतो हि गणयेन्नन्दत्रिकानि स्युरि-
त्येवं हानिमथो विभूतिमरुजं नाशं धनायं ततः ॥
राजोपद्रवनिर्धनत्वमृतिदं सौख्यं क्रमात्तत्फलं
घूर्णाचक्रमिदं तिलादिमथने स्यान्नारिकेलादिषु ॥ २८ ॥

Sloka 28. Count from the star occupied by the Sun till the star ruling on the day. If the number happens to fall in any one of the nine groups of three each, the effect will be (1) destruction (2) posperity (3) freedom from disease (4) destruction (5) influx of wealth (6) trouble from Goverment (7) proverty, indigence (8) causing death and (9) happiness respectively. This is the peculiarity of the घूर्णाचक्र (Ghurna Chakra) or oil mill used for extracting oil from sesamum, cocoanut and the like.

अथ इक्षुघूर्णाचक्रम्—

सूर्यर्क्षाद्विधुमान्तमेव गणयेद्वेदाश्विनेत्रेन्दवो
बाणेष्वश्विरसाः क्रमात्फलमथो श्रीहानिलाभोत्कटान् ।

नाशं मृत्युशुभे च देहकृशतां वित्ताधिकं चोच्यते
घूर्णाचक्रमिदं शुभर्क्षसहितं चेक्षुद्रवे योजयेत् ॥ २९ ॥

Sloka 29. Count from the Sun's star to that occupied by the Moon. If the number falls within (1) the first 4 (2) the next 2 (3) the next 2 (4) the next 1 (5) the next 5 (6) the next 5 (7) the next 2 and (8) the next 6, the effects in their order will be (1) prosperity (2) destruction (3) much gain (4) destruction (5) death (6) good (7) emaciation of the body and (8) much wealth. Through this घूर्णाचक्र (Ghurna Chakra), one must make a beginning in the proper time for extracting the juice of sugarcane.

अथ हलचक्रम्—

सूर्याधिष्ठितभाद् द्युभान्तगणनात् त्रिश्यग्निबाणाग्नयो
बाणाग्न्यश्विमितेष्वसच्छुभमसद्भद्रासतौ सत्वसत् ।

कन्याणं क्रमतो हलाह्वयमिदं चक्रं स्मृतं शोभनं
बीजवापनके तथा नवकृषा ऋक्षे शुभे तूक्तवत् ॥ ३० ॥

Sloka 30. Count from the Sun's star till the star of the day in question. If the number be within the first 3, it is bad; if between 4 and 6, it is good; if between 7 and 9 it is bad; if within the next 5, *i.e.*, between 10 and 14, it is auspious; if within 15 and 17, it is bad; if between 18 and 22, it is good, In the next 3, *i.e.*, between 23 and 25, it is bad. In the last 2, it is auspicious. This is the rule to be observed in the हल (Hala—plough) Chakra while sowing seeds or starting agricultural operations newly.

अथ नौकाचक्रम्—

अर्कर्क्षात्तरणेरुपर्यरिमितं स्तंभे च नाल्यां त्रयं
पृष्ठैकं त्वथ पार्श्वयो रसमितं शुक्काणके तु त्रयम् ।
षण्णौकान्तरगन्त्विदं हि गदितं नौयाननिर्माणयो-
रूर्ध्वान्तस्थितभं द्विषट्शुभकरं त्विन्यत्त्वसत्साभिजित् ॥ ३१ ॥

Sloka 31. Counting from the star occupied by the Sun (inclusive of Abhijit), place the first 6 above the boat, 3 on the top of the prop or support, 3 on the bottom of the same, one on the back, 6 on both the sides at 3 each, and 3 on शुक्काणक (Sukkanaka—the helm of a ship) and 6 inside the boat. This is a Chakra to be used when building a new boat or plying the same. The 6 stars over the boat and a like number inside are declared to be propitious, while the rest indicate evil. शुक्काण Arabic: Sukkana.

अथ दीपिकाचक्रम्—

वह्न्यृक्षाद्दिनभान्तकं हि गणने बाणा मुखे पूज्यता
कण्ठे स्युर्नव लाभदाः प्रभुमृतेर्मध्ये गजा दण्डके ।
बाणा राज्यकराः क्रमात्फलमिदं स्याद्दीपिकाख्यं स्मृतं
चक्रं नूतनदीपभाजनविनिर्योगे त्ववश्यं शुभम् ॥ ३२ ॥

Sloka 32. Counting from कृत्तिका (Krittika) till the star ruling on the day, reserve 5 for the face, 9 for the neck, 8 for the centre and 5 for the post. The respective effects of these 4 groups are (1) honour (2) gain (3) the death of the master and (4) kingship. This is known as दीपिकाचक्र (Deepika Chakra) and is to be used when a lamp is to be newly used, in order to gain prosperity.

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अथ कूपवाप्यादिचक्रम्—

चक्रान्तर्विधिभात् त्रिभं तु विलिखेत्तत्र पूर्वादिषु
त्वेवं संगणितेऽतिशीघ्रजलदं ताम्रजल मध्यमम् ।
नीराभावजलादिकामृतजलक्षारोदनीरान्वितं
मध्यं स्याद्विधुभात्फलं भवति तत्कूपस्य वाप्याश्च वा ॥ ३३ ॥

Sloka 33. The 3 stars from रोहिणी (Rohini) should be reserved for the centre. The remaining 24 in groups of 3 each should be allotted in their order to the 8 quarters or directions beginning from the East. A well or a reservoir dug when the Moon is in any one of these groups will reveal the chance of finding water or not in that area in the following manner. (1) Water will be found very soon (2) there will be no water (3) medium (4) no water (5) plenty of water (6) very sweet water (7) water will be saltish (8) full of water and (9) medium.

अथ स्तंभचक्रमाह—

स्तंभाग्रे रसभं मृतिं त्वथ नखा मध्ये यशः संपदं
तन्मूले भयुगं धनक्षयमपीनर्क्षाद्विधोर्भान्तकम् ।
गेहारंभतटाकवापिखनने चारामसंस्थापने
स्तंभस्थापनमत्र कीर्तिसुखदं वंशाभिवृद्धिं दिशेत् ॥ ३४ ॥

Sloka 34. At the commencement of building a house or digging a well or reservoir, or while opening a pleasure garden, the erection of a pillar or column should be done at a time when the effect is declared as good or auspicious out of the following effects : counting from the Sun's star till that of the

Moon, if the star at the time falls within the first 6, it indicates death; if within the next 20, the effect will be fame and prosperity; if in the last 2, decay of wealth. It is only then that the work will bring fame, happiness and prosperity to the family.

अथ द्वारचक्रमाह—

द्वारोर्ध्वे भचतुष्टय दिशति तद्राज्यं तदन्तस्त्रयं
राज्यं कोणचतुष्टये वसुमितं चोद्वासकं शाखयोः ।
अष्टावष्टविभूतयो [illegible] मृत्युं त्वथो चक्रतो
द्वाराख्यं रविभाद्दिनोडुगदितं स्याद्देहलीस्थापने ॥ ३५ ॥

Sloka 35. Count from the Sun's star till the asterism of the day. Allot 4 stars for the upper portion of the door-frame, 3 for the centre, 8 for the 4 corners at 2 each, 8 for the top hinges at 4 for each and the last 4 for the bottom of the frame. The respective effect are (1) kingship (2) kingship again (3) banishment (4) 8 kinds of wealth and (5) death. This is termed द्वारचक्र (Dwara Chakra) and is useful to find out the auspicious asterism for erecting the door frame.

अथ नूतनचुल्यां शान्तिमखयोगादिष्वपि अग्निस्थापने अग्निचक्रम्—

सैका वारयुता तिथिः कृतहृता शेषेऽग्निशून्ये सुखं
भूनेत्रेऽर्थविनाशनं रविभतश्चाचन्द्रभं त्रित्रिभम् ।
सूर्यज्ञास्फुजिदार्किचन्द्रकुजगुर्वग्वन्त्यगैः सच्छुभे
पापेऽसन्नवचुल्लिकाग्रहमखादिष्वग्निसंस्थापने ॥ ३६ ॥

Sloka 36. Find the Tithi ruling at the time; add it to the number representing the week day and one more.

Divide the sum by 4. If the remainder be 3 or 0, it augurs happiness. If it be 1 or 2, it means loss of money. Count from the star occupied by the Sun till the one occupied by the Moon. Divide the number into 9 groups of 3 each and allot them to the several planets in the following order: Sun, Mercury, Venus, Saturn, Moon, Mars, Jupiter, Rahu, and Ketu. If the star corresponds to a benefic planet, it indicates prosperity; if to a malefic planet, it forebodes evil. This Chakra is to be used whenever a new oven is to be used or a new fire is proposed for the purpose of propitiation of planets or a sacrificial rite.

अथ पेटिकाचक्रम्—

पेट्यायामविशालयोर्विनिहतिर्भक्ता खगैः शेषके
त्वेकादौ तु खगक्रमाद्रविमुखाः स्युः खेचरास्तत्फलम् ।
सौम्यासौम्यवशाच्छुभाशुभमिति स्यादङ्गुलाद्येन वै
यत्र स्याद्द्वियवादिकं ध्वज इहष्टौ स्युर्यवा अङ्गुले ॥ ३७ ॥

Sloka 37. Multiply the length by the breadth of a box in terms of inches and Yavas. Divide the product by 9. The remainders thereof, *viz*., 1, 2, 3, etc., will respectively correspond to the 9 planets from the Sun onwards. The effects are either good or bad according as the remainder concerned refers to a benefic or a malefic planet. Where it exceeds 2 Yavas, it is a mark. An inch=8 Yavas.

अथ ग्रामार्वणचक्रमाह द्वाभ्यां श्लोकाभ्याम्—

चक्रं सावयवं नराकृतिमितं संलिख्य तद्ग्रामभात्
स्वर्क्षान्तं शिरसीषवो धनचयं तन्नाशमास्ये त्रयम् ।

हृद्यक्षा धनदा रसा यदि पदोर्निस्वं विधुः पृष्ठगः
प्राणापायमथो श्रियं जलधयो बस्तौ तु गुह्ये द्वयम् ॥ ३८ ॥
पीडां चैव भियं दिशेदथ करे स्याद्दक्षिणे वामके
त्वेकैकं बहुलाभकृद्भवति तद्दारिद्र्यमेवं क्रमात् ।
कस्मिंश्चिन्नगरेऽथवा जनपदे वस्तुं यदीच्छेन्नरः
संवीक्ष्यैवमथो विशेद्यदि सुतार्थायुःश्रियश्चाप्नुयात् ॥ ३९ ॥

Slokas 38—39. When a person wants to settle in a town or in a country, he should find out the proper auspicious time in the manner described below, so that he may be blessed with issue, money and prosperity. The Chakra is in the form of a man. Count from the asterism of the town or village till the natal star of the person concerned. If the number be within the first 5, it is on the head, and the effect will be accumulation of money. If within the next 3, it is on the face and indicates destruction; if within the next 5, it is on the chest and ensures wealth; if within the next 6, it is on the *2* feet at 3 per each foot and forebodes loss of wealth; if it be the next star, it is on the back, and the effect is danger to life; if within the next 4, it is on the pelvis and indicates prosperity. The next 2 stars will be on the anus and forebode trouble and fear. The last 2 correspond to the two hands—right and left—at one each, and indicate much gain and poverty respectively.

अथ उपनयनचक्रमाह—

जन्मर्क्षाद्गुरुभान्तकं हि गणयेच्चक्रे तु वट्वाकृतौ
मूर्ध्नीषुः सुखिनं मुखे त्रयमपि स्वाचारहीनं वटुम् ।

हृद्येकं पिशुनं करोति पदयोरष्टौ रुगार्तं क्रमा-
दण्डे भद्वितयं सुवर्चसमथाष्टौ चाजिने पण्डितम् ॥ ४० ॥

Sloka 40. Count from the natal star of the boy who is to be invested with the sacred thread, till the star, occupied by Jupiter. Reserve the first 5 for the head, the next 3 for the face, the next star for the chest, the next 8 for the 2 feet, 2 stars for the boy's पलाश (Palasa) staff and the next 8 for the antelopeskin worn. The respective effects will be (1) happiness (2) swerving from one's religious duties (3) a slanderer (4) sickly or afflicted with diseases (5) lustrous and (6) learned.

अथ भूगतधनशल्याद्युद्धारणार्थं निधिचक्रमाह—अष्टभिः श्लोकैः। आदौ चक्रोद्धारं त्रिभिः श्लोकैराह—

गेहादिष्वपि भूगतं मणिधनास्थ्याद्यं किमस्तीति तत्
सद्यः प्रत्ययकारकं निगदितं चक्रं तु निध्याह्वयम् ।
तिर्यक्पञ्च तथोर्ध्वगा वसुमिता रेखा लिखेत्साभिजित्
त्वष्टाविंशतिकोष्ठकेषु लिखितेष्वृक्षेषु तत्पृच्छया ॥ ४१ ॥

Sloka 41. In order to find out whether there is any treasure—jewels, money, bones, etc., concealed in a house or site, and to ascertain the truth or otherwise of its existence by verification, the following Chakra named निधिचक्र (Nidhi Chakra) is recommended: Draw five horizontal lines crossed by 8 vertical lines. There will thus be 28 squares and these have to be allotted to the 28 asterisms inclusive of अभिजित् (Abhijit) thus :

अथ पूर्वोक्ताष्टाविंशातिकोष्ठके च नक्षत्रविन्यासक्रममाह सार्द्धश्लोकद्वयेन—

अन्त्याद्ये यमवह्निभे पितृभगौ तां चोत्तराफल्गुनीं
सप्तस्वेव भसप्तकं प्रविलिखेत्तत्रादिपङ्क्त्यां ततः ।
आहिर्बुध्न्यमजैकपाच्छतभिषग्ब्रह्मोरगेज्याः करो-
धोपङ्क्त्यामभिजिद्धरिर्वसुमृगार्द्रादित्यचित्रास्त्वधः ॥ ४२ ॥

चातुर्थ्यामपि विश्वतो यदनुजज्येष्ठाख्यमैत्राख्य भे-
न्द्राग्नीस्वातय एव चक्रवशतः संचिन्त्य वस्त्वादिशेत् ।
याम्याग्न्यश्विशिवादिती गुरुमघाश्लेषाभिजिद्रेवती
श्रोणाविश्वजलाजपादितिमनूडुष्वेव चन्द्रो विभुः ॥ ४३ ॥

शेषेष्वेव मनूडुषूष्णकिरणो नाथोऽथ तात्कालिकौ
सूर्येन्दू निधिकारकौ तु भवतस्तौ वक्ष्यमाणक्रमात् ।

Slokas 42—43½. The 7 squares in the top horizontal line are occupied by the stars : रेवती (Revati), अश्विनी (Aswini), भरणी (Bharani), कृत्तिका (Krittika), मघा (Magha), पूर्वफल्गुनी (Purvaphalguni) and उत्तरफल्गुनी (Uttaraphalguni) respectively. The order of the stars in the next horizontal line will be उत्तराभाद्रा (Uttarabhadra), पूर्वाभाद्रा (Purvabhadra), शतभिषक् (Satabhisha), रोहिणी (Rohini), आश्लेषा (Aslesha), पुष्य (Pushya) and हस्ता (Hasta). The third horizontal row contain in the regular order the stars अभिजित् (Abhijit), श्रवण (Sravana), धनिष्ठा (Dhanishta), मृगशिरा (Mrigasira), आर्द्रा (Ardra), पुनर्वसु (Punarvasu), and चित्रा (Chitra). The last line will consit of उत्तराषाढा (Uttarashadha), पूर्वाषाढा (Purvashadha), मूला (Moola), ज्येष्ठा (Jyeshta), अनुराधा (Anuradha), विशाखा (Visakha) and स्वाती (Swati). The Moon is the lord of the 14 stars ; *viz*., भरणी (Bharani),

कृत्तिका (Krittika), अश्विनी (Aswini), आर्द्रा (Ardra), पुनर्वसु (Punarvasu), पुष्य (Pushya), मघा (Magha), आश्लेषा (Aslesha), अभिजित् (Abhijit), रेवती (Revati), श्रवणा (Sravana), उत्तराषाढा (Uttarashadha), पूर्वाषाढा (Purvashadha), and पूर्वाभाद्रा (Purvabhadra). The Sun is the lord of the other 14. The Sun and the Moon at the time of query will reveal the kind of the treasure hidden (*vide Slokas 46-47 infra*).

Revati	Aswini	Bharani	Krittika	Magha	Purva Phalguni	Uttara Phalguni
Uttara Bhabra	Purva Bhadra	Sata-bhishak	Rohini	Aslesha	Pushya	Hasta
Ahhijit	Sravana	Dhani-shta	Mrigasira	Ardra	Punar-vasu	Chittra
Uttara Ashadha	Purva Ashadha	Moola	Jyestha	Anu-radha	Visakha	Swati

अथ तात्कालिकरविचन्द्रसाधनमाह—

आद्यन्तं रविभस्य हारक इति स्यात्तत्प्रवेशादित-
श्चेष्टान्तं घटिकावियद्रसगुणाहाराप्तलब्धं तु भम् ॥ ४४ ॥
तच्छेषाद्घटिका नगाश्विनिहता षष्ट्याप्तलब्धं हि भं
तद्यात स्त्वथ वर्तमानभगतं तात्कालिकोऽर्को भवेत् ।
तत्कालेन्दुरिहैवमिष्टघटिकाः सप्ताश्विनिघ्नाः खषड्-
भक्ता लब्धमिहोडवश्च घटिकाः शेषो विनाड्यः क्रमात् ॥४५॥

Slokas 43½—45. The time in Ghatikas taken by the Sun to traverse a complete star from its beginning to the end is declared to be the divisor. Find the interval in Ghatikas taken by the Sun from the time of his entry

into that star till the desired moment and multiply the same by 60 and use the divisor above referred to. The remainder multiplied by 27 and divided by 60 will give the number of stars reckoned from अश्विनी (Aswini) that have been passed by the Sun till that time. These with the remainder in Ghatikas and Vighatikas will give the position of the Sun at the time. Find out the interval taken by the Moon in the star she is occupying to travel the इष्टघटी (Ishta Ghati) or required time. Multiply this by 27 and divide the product by 60. The quotient will reveal the number of stars reckoned from अश्विनी (Aswini) passed by the Moon. The remainder in Ghatikas and Vighatikas will indicate her position at the time.

अथ तत्कालचन्द्रोपरि रव्यादिग्रहदृष्टिवशान्निधिस्थद्रव्यज्ञानमाह—

तत्कालेन्दुरिनादिदृष्ट इह तद्धैमं च तारं तथा
ताम्रं पित्तलकं सुवर्णमथ तत्कांस्यं च लोहं त्रपुः ।
सीसं यद्यपि खेचरैः सुबहुभिर्दृष्टा बहून्येव चे-
देकेनापि न वीक्षितः कमपि नास्त्येवेति वाच्यं निधौ ॥४६॥

Sloka 46. Find the Moon at the time (as per previous Sloka). If the same be aspected by planets from the Sun onwards, the treasure concealed will contain (1) golden articles (2) silver (3) copper (4) brass (5) gold (6) bell metal (7) iron (8) tin and (9) lead. If aspected by many powerful planets, the treasure will contain many sorts of metals. If aspected by none, there will be no treasure at all concealed.

अथ द्रव्याधारभाण्डस्वरूपज्ञानमाह—

चन्द्रे सर्वखगोक्षिते तु सुमहाभाण्डं लभेच्छ्रीकरं
सूर्यर्क्षे यदि हेमजं रजतजं स्थूलेन्दुराशौ स्थिते ।
भौमर्क्षे यदि ताम्रजं बुधगृहे रत्नाढ्यकं जीवभे
शैलं शुक्रगृहे तु मृण्मयमिदं तल्लोहजं मन्दभे ॥ ४७ ॥

Sloka 47. If the Moon at the time be aspected by all the planets, the person will get valuable treasure filled in a very big vessel. If the above-said Moon be in Simha, the treasure will be in a golden vessel; if in the house belonging to the स्थूल (Stthula) Moon (*vide* Sloka VII—13 *supra*), it will be in a silver vessel; if in the house of Mars, it will be in a copper vessel; if in that of Mercury, it will be in a vessel made out of a precious stone; if in Jupiter's house, it is in a stone-vessel; if in the house of Venus, it will be in an earthen pot; if in Saturn's, it is in an iron vessel.

अथ पृच्छकोद्दिष्टभूमौ निधिद्रव्यमस्ति वा न वेति प्रश्नकृते तद्ज्ञानं खात—प्रमाणं चाह—

भे तत्कालविधोः स्थितौ शशिरवी चेदस्ति चार्थं रवे-
श्चेच्छल्यं परिवर्तनेन तु तयोर्नाप्यत्र किं विद्यते ।
चन्द्रे क्रूरखगान्विते यदि निधौ स्वं नो लभेतान्यथा
चेदस्त्यत्र शशाङ्कभुक्तलवतः खातं कराद्यं भवेत् ॥ ४८ ॥

Sloka 48. If the Sun and the Moon are together in a star ruled by the Moon at the time (*vide* Sloka 45 *supra*), it means there is treasure. If two planets are in a star ruled by the Sun, treasure will contain bones.

If the Sun and the Moon interchange their places, nothing will be found. If the Moon be conjoined with malefics, the person cannot get the treasure ; if conjoined with benefics, he will get it. The depth of the interned treasure is to be guessed in units of a hand's length, by the number of degrees passed by the Moon in the star.

अथ विवाहचक्रमाह द्वाभ्यां श्लोकाभ्याम्—

रेखास्तूर्ध्वमुखाश्चतस्र उदितास्तद्वत्त्र तिर्यङ्मुखा-

श्चक्रं स्यान्नवकोष्ठकं परिणयेऽर्कर्क्षाद्विधोर्भान्तकम् ।

मध्ये प्रागनलादिदिक्षु विलिखेत् त्रीणि क्रमात् त्रीणि वै

तन्मध्यस्थितकोष्ठगात्रिभमिदं हन्त्याशु तौ दम्पती ॥ ४९ ॥

प्रागाद्यष्टसु तत्क्रमादतिशुभं तद्वंशहानिं ततो

वैधव्यं कुलवर्धनं बहुरुगन्व्यार्धां स्त्रियं जारिणीम् ।

धान्यार्थेऽखिलसंपदश्च कुरुते वैवाहिकं चान्द्रभं

चैवं चक्रकदम्बमद्रिपतिना श्रीनन्दिने भाषितम् ॥ ५० ॥

Slokas 49—50. Draw four vertical lines crossed by four horizontal lines. There will thus be 9 squares. Reckoning from the star occupied by the Sun at the time, allot 3 stars for the centre, the 8 other groups of 3 stars each being reserved for the 8 directions beginning from the East. The position of the Moon on the day of the marriage will be revealed in any one of these squares. The several effects of these beginning from the central square are (1) loss of the couple (2) prosperity (3) destruction of the entire family (4)

widowhood (5) continuance of the family (6) large debt and disease (7) the girl concerned going astray (8) wealth and corn and (9) all k[illegible] prosperity. Thus the group of Chakras has been described by Lord Siva to Sri Nandin.

East

3 All kinds of prosperity	3 Prosperity	3 Destruction of the entire family
3 Wealth and corn	3 Loss of the couple	3 Widowhood
3 Girl going astray	3 Debt and Disease	3 Continuance of the family

इति कालिदास कृतौ उत्तरकालामृते प्रथम काण्डः समाप्तः ।

॥ उत्तरकालामृतम् ॥
UTTARAKALAMRITA

॥ द्वितीयकाण्डः ॥

KANDA II

लक्षण्यां स्त्रियमुद्वहेदवितथस्वब्रह्मचर्यो मनः-
कान्तामन्यपरिग्रहत्वसवयःसापिण्ड्यरुग्वर्जिताम् ।
गोत्रादिप्रवरेषु साम्यरहितां कुष्ठाद्यमर्यादिनीं
गौरीत्वानधिकां मनोनयनयोरानन्दिनीं सुन्दरीम् ॥ १ ॥

Sloka 1. A man who has observed celibacy flawlessly and sincerely studying the sacred texts prescribed for his line should marry a charming girl who is endowed with good physical features, who pleases his heart, who has not been already married to somebody else, who is not of the same age (is much younger than he), who does not bad within the group of relations that deserve funeral libation from him, is free from diseases, who belongs to a different Gotra and Pravara, who is free from bad diseases like leprosy, who is not more than ten years of age and who is delightful both to the heart and eyes.

Note—According to Sage Manu one should devote twelve years of celibacy for each of the three Vedas, or six years, or at least three years. A Brahmachari should learn at least thatparticular Veda which is prescribed for his family. His celibacy should not be spoiled by contact with women, wine, meat, etc. Regarding

सापिण्ड्य, *Cf*- मनु. III-5. असपिण्डा च या मातुरसगोत्रापि या पितुः ।
सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने ॥

This Sapindya lasts for seven generations in the case of men. It is to be taken both ways before and after the person concerned.

लेपादाश्च चतुर्थतो ह्युपरि पित्राद्यास्तु पिण्डादिनः
आत्मा सप्तम इत्युदीरितमिदं सापिण्ड्यमेकं कुले ।
सन्तानो यदि भिद्यते यत इतः कन्यावरोद्देशत
स्तत्पित्रोरधिगण्यमन्यकुलजं त्वासप्तमात्पञ्चमात् ॥ २ ॥

Sloka 2. Three generations, *viz.*, father, grand father and great grand father, are entitled to the funeral offering of Pinda and three others prior to them are entitled to the Pindalepa, what is applied to the Pinda such as ghee. The person concerned becomes the 7th. This is called single Sapindya in a family. Find out the generation at which the family becomes different with respect to the bride and bridegroom. This difference of family must be counted as far as the 7th and the 5th remove from the father and mother respectively of the two—bride and bridegroom.

Note—Those who are related by blood to any of the six generations become mutually Sapindas.

पुंसो वा यदि सन्ततेश्च युवतेर्वध्वा वरस्याथवा
सापिंड्यं विगणय्य यज्जनकतस्त्वासप्तमात्तं त्यजेत् ।
प्रस्वाश्चेदथ पञ्चमोपरि विदध्यादेकतो निर्वृतं
स्यादन्यत्र निवृत्तिरेवमुभयोस्तद्बन्धुतायां विधिः ॥ ३ ॥

Sloka 3. In the case of the children of a man or woman, or in the case of the bride and bridegroom, the Sapinda relationship should be taken into consideration r as the 7th remove from the father of the concerned

person and the 5th remove from the mother, and within that group, marital alliance ought to be rejected. Beyond that, there is no objection to the alliance. If the Sapindya retires (ceases) at a certain stage for one party, it does so for the other also. This is the rule to be observed in making marital alliance between two parties.

Cf. सपिण्डता तु सर्वेषां गोत्रतः साप्तपौरुषीम् ॥

On the authority of this, Kullukabhatta says that mother's father though connected with Pinda is not Sapinda, as his Gotra is different.

चातुर्थीमपवादमाह भगिनीमात्रात्मजास्त्यास्त्यजेत्
षष्ठीपञ्चमपञ्चमी परिणयं कुर्याच्च चेत्सा स्वसा ।
तार्तीया विधिरुत्कलद्रविलयोः कार्यो न सार्वत्रिकः
वध्वा वा वरषष्ठमष्टममिति स्यान्निर्वृतिस्तद्द्वयोः ॥ ४ ॥

Sloka 4. According to some, the fourth (from the mother) is excepted; *i. e.*, only three generations are forbidden for marriage and from the fourth onwards, there is no objection, but one ought to shun those girls that stand in the relationship of sisters, mothers and daughters. Similary, marital alliance may be entered into between the sixth generation in one line and the fifth in the other, and between the fifth and fifth generations, provided the girl does not come under the relationship of a sister to the boy. In the countries of Utkala (Orissa) and Dravida (Tamil), marriage between parties of the third generations is permissible, but it is not applicable to all places. If the bride happens to belong to the sixth or eighth generation in the line of the bridegroom, the prohibition disappears completely.

कूटस्थाद्विषयत्वमुक्तविधिना सापिण्ड्यकालान(नि)ति-
(श्रा) क्रामः कुल्यनुरोधभञ्जनमतद्देशानुकूल्यं क्रमात् ।
सम्बन्धप्रतिबन्धुवर्गमुत सापिण्ड्यं तु षाट्कौशिकः
पिण्डो देह इहास्य साम्यमगुरु स्याद्गुर्वविक्तांशकः ॥ ५ ॥

Sloka 5. Always the reckoning must be made with reference to the common fore-father of the parties, and the rule about the Sapindya should not be violated. So too the violation of the standards of particular families and countries should be avoided. The relationship with the othe family must be investigated through all the available connections. The word Sapinda means one who has equal relationship with the Pinda or body of the common forefather, since the body consists of six sheaths, bones, muscles and marrow derived from the father and skin, flesh and blood from the mother. If this common relationship is not of a binding character, or, though strong, still if there is no question of the inheritance of property (of the common men), marriage is permissible.

एकस्येत्यपवादमाह पुरतस्तूढा गता चेत्परं
तस्या एव सहोदरीमुपयमेत्पुत्राद्यपेक्षाऽथवा ।
सोदर्यौ च सहोदरीयुगयुजौ स्यातामुतैवं यमौ
स्यातां वा युगपद्विधेरथ विरोधाभावतो वा क्रमात् ॥ ६ ॥

Sloka 6. If a woman deserts her husband and resorts to somebody else, the husband may marry her own sister, in case he has a desire for progeny. This is an exception to the rule that a person's daughters should not be married to the same family or sons of the same

parents. Similarly, if there are twin sisters, they can be simultaneously married to twin brothers in the regular order.

सन्तानं यदि विन्दते स्वजनकात्सापत्न्यमाता तदा
सापिण्ड्यं भवति त्रिपूरुषमथो नो सन्ततिश्चेत्तदा ।
तस्यास्तातसहोदरस्य तनया नैव प्रसूसंज्ञिका
तत्स्वस्रात्मभवानसून्व(न)वरजा तां तां न सोऽप्युद्वहेत् ॥७॥

Sloka 7. If a man begets children through his second wife, then the son born of his first wife gets Sapindya relationship with her for three generations. In case that woman is issueless, the daughter of her paternal uncle will not at all stand in the relationship of a mother to the son referred to above, *i.e.*, he can marry her, though apparently she is a mother to him, being the cousin of his step-mother. The step-mother's sister's daughter too will not be a sister to him. So he may marry her as well.

यो मातुश्च पितुश्च पञ्चमतया स्यात्सप्तमत्वात्स्वसा
तां कन्यामुपयच्छते त इह जन्मन्येव शूद्राः स्मृताः ।
किञ्चामी पतिता न चेत्स्वमितरे हीना जनन्यादितो
हीनां तां परिणीय नैव पतति स्वानर्थताभावतः ॥८॥

Sloka 8. Those who marry girls who become sisters to them owing to their father and mother belonging to the 7th and 5th generations respectively, are reduced to the condition of Sudras in this very life. Even if they are not fallen, they reduce their parents and others to a lower status, *i. e.*, they become fallen. For he does not fall down even by marrying a fo-rbi

dden (low) girl, on account of their having having no contamination.

सापिण्ड्यस्य निवृत्त्यनन्तरमयं पुत्रस्सवित्रीस्वसा
सोद्वाह्या यदि पुत्रिकाद्व(व)चनतो देशेऽनिषिद्धा विदुः ।
सङ्कोच्यापि सपिण्डतामकथयंस्तन्नर्मदादक्षिणे
तीरे पञ्च पितुश्च मातुरुत चेद्वोत्रत्रयाभ्यन्तरे ॥ ९ ॥

Sloka 9. After the departure of the Sapindya relationship, a person may marry a girl who stands in the relationship of a mother's sister, as well as a girl that becomes a daughter in the same manner. This is permitted in the countries to the south of the Narmada. Even when the Sapindya is hidden, marriage is permitted in those countries between persons belonging to generations within five and three in the case of the father and mother respectively.

धर्मोच्छित्तिरियं द्विजस्य दशमादङ्गस्य चासप्तमात्
पिण्डस्यापि तृतीयतो यदि भवेत्सब्रह्महैवाथवा ।
गोत्रस्येव हिता हि मातुलसुता चार्णक्रयस्त्रीसभा-
पङ्क्तिः पर्युषितं च मातुलसुतोद्वाहं पितृष्वस्त्रियाम् । ॥१०॥

Sloka 10. It is a clear breach of Dharma or sacred mandate to have marital alliance among the twice-born within five generations from the father as well as from the mother, or within five generations in the case of the mother and seven in the case of the father; and if it is within three generations, the person concerned commits the sin of Brahmin-murder. One's maternal uncle's daughter is to be treated on a par with a girl of one's own Gotra (family) in the matter of debt, buying,

women's assembly or feeding. Marital alliance with one's own maternal uucle's daughter or with the daughters of one's own father's sister is forbidden.

ऊढ्वा मातुलकन्यकां स्वजननीगोत्रां समानार्षजां
स्वस्रीयां प्रसवः पितृष्वसृसुतां त्यक्त्वैव चान्द्रायणम् ।
कुर्याद्दक्षिणदेशजैः स्वजननीसोदर्यजो दूष्यते
मत्स्यादाः कति जारगा युवतयः क्वासीधुपानाः क्व च ॥११॥

Sloka 11. If one should marry one's own maternal uncle's daughter or one belonging to the Gotra or Pravara of the mother, or one's own niece (sister's daughter) or the daughter of one's father's sister, and sow his seed, he should abandon her and perform the expiatory rite called Chandrayana. In the South people marry the daughters of their maternal uncles. Where are the young ladies that eat fish and are addicated to many paramours and those that are (chaste and good) not drunkards?

Note:—*cf* व्यास, समा वा भ्रातुरप्येके नेच्छन्त्युद्वाहकर्मणि । जन्मनाभ्रारविज्ञान उद्वहेदविशङ्कितः ॥

According to Vyasa, four kinds of women are to be abandoned by the husbands, viz. (1) One has illicit connection with a disciple; (2) a preceptor; (3) one who hates her husband, and (4) one who is guilty of cohabitation with a low-class bastard. Yajnavalkya too gives similar views :—

सुरापी व्याधिता धूर्ता वन्ध्यार्थघ्न्यप्रियंवदा । स्त्रीप्रसूश्चाधिवेत्तव्या पुरुषद्वेषिणा तथा ॥

स्पृश्यत्वं युवती क्व मातुलसुतोद्वाहो वृषल्याः पतिः
न श्राद्धे विहितौ तथा शतपथी(दी) श्रौतो विधिर्दृश्यते ।
दृष्टामित्यृतवह्निलोष्णसविष्वप्रत्ययो वा परं
दृष्टान्तो न विधिर्न वा जनमतं तद्दक्षिणेऽदक्षिणम् ॥ १२ ॥

Sloka 12. A young lady who has become pure by bath at the end of the monthly course, may be fed at a Sraddha, but one who has married his maternal uncle's daughter as well as Brahmin who has married a Sudra woman ought not to be worshipped and fed. So too, there is a Vedic prohibition against feeding a woman who constantly wanders about. Those that are worshipped must say that they are satisfied. How can we have no belief in Truth, Fire and the Sun? This is stated only as an example and not as an authority, nor as the opinion of the public. This is not quite regular in the South. (This meaning is only tentative).

Note—Cf. मनु III—114 and 155.

सापिण्ड्यं भवति त्रिपूरुषमिह सावर्ण्यमात्रोद्भवा
ये केचित्कुलभिन्नमातृजनिता सर्वेऽपि ते भ्रातरः ।
सर्वा मातर एव तातवनिता तद्भ्रातरो मातुला
दत्तस्य स्वकुलेषु सप्त पुरुषा गोप्तुस्तु सङ्कोचतः ॥ १३ ॥

Sloka 13. The Sapindya relationship extends for 3 generations only (in this part of the county) with regard to a girl born of a woman belonging to the same caste as her husband. But all those born of the same father, but of mothers of different castes, become brothers mutually, and all the wives of the father are mothers to all the children. Similarly the brothers of those women are maternal uncles. For a person given in adoption within the family circle itself, there is सापिण्ड्य —Sapindya, for seven generations, but this period is shortened in the case of a Kshatriya.

भाविविरुद्धसंबन्धानाह—

नोद्वाह्या स्वपितृव्यपत्निसहजा सापत्न्यमातृष्वसा
तत्पुत्र्यौ च सहोदरस्य गृहिणी सोदर्यपि स्वात्मसुः ।
स्वोपाध्यायतनूभवा सुतसुता नोद्वाहयोग्या भवेत्
पैत्र्यस्यैव विचिन्तयेत्प्रवरभिन्नत्वं न मातुर्भवेत् ॥ १४ ॥

Sloka 14. One ought not to marry (1) the sister of one's aunt (father's brother's wife); (2) the sister of one's mother's co-wife, the daughters of (1) and (2); (3), the sister of one's brother's wife, (4) one who stands in the relationship of a mother, (5) one's teacher's daughter and (6) one's son's daughter (*i.e.*, the daughter of one who stands in the relationship of a son). The difference of Pravara (Vedic preceptorship handed down from ancient times) should be considered only in the case of the father and not of the mother.

आदौ मित्रमुखावलोकनमुदो न प्राशयेदात्मजा-
गेहे कोकु(ल)द आदिविष्णुरिति नो जामातरं कोपयेत् ।
नार्च्ये लिंगयुगं सुदर्शनयुगं नो भास्करद्वन्द्वकं
सालिग्रामयुगं च नैव शुभदं शक्तित्रयं शाङ्करेः ॥ १५ ॥

Sloka 15. Soon after marriage one ought not to eat in the house of one's own daughter with the joy of seeing the face of the friends and relatives. One should not similarly displease a son-in-law, considering him to be the Lord Narayana himself. A man should not worship in one house two emblems of Lord Siva, two Chakras (discuses) of Lord Vishnu, two Sun-Gods, two Saligramas and three Sakti-weapons of Lord Subrahmanya, for they are not beneficial or conducive to prosperity,

सालिग्रामयुजि द्वयं न विहितं चैकं विना युज्यते
प्राच्यं भिन्नमपि स्वचक्रसहितं लिंगं पुनः शोधयेत् ।
लिंगोच्छ्रायसमोऽप्यमस्तकवृतस्त्रैगुण्यवद्वृत्तता
तद्वत्पीठमपि प्रणालमपि तत्तत्पञ्चसूत्रीक्रमः ॥ १६ ॥

Sloka 16. In a place or house where there are two Saligrama emblems of the Lord only one should be wor-shipped and not both. Though the Saligrama is broken, it should be worshipped provided its Ring (Chakra) is not spoiled, whereas the emblem of Lord Siva under such circumstances shuld be rectified and purified before worship. The latter emblem must have uniform height. Its top shonld not be covered. The circumference of the stand should be thrice the height of the Emblem, while the dimensions of the water-course (drain in the stand) should be five times the height.

यः कुर्यात्पितृपार्वणं सुदिवसे कार्यं स मातामहं
नो चेद्यः पितृहा विहाय विहितप्रत्याब्दिकाद्यादिकम् ।
पत्नीभिः सह तत्पृथक्त्वमुदितं वृद्धौ गयायाष्टके
धर्मो दैवविधिस्त्वथोऽर्हति गृहे पत्न्यन्यथा दास्यति ॥ १७ ॥

Sloka 17. One who performs his father's Sraddha on an auspicious day ought to do it for his maternal grandfather also. Otherwise, *i.e.*, by leaving him off, he would be committing the sin of patricide. The annual ceremony that is ordained, must be done for the wives of the respective fore-fathers also separately. In the three kinds of Sraddhas, *viz*., Vridhi, Gaya and Ashtaka, it is a person's religious duty to do the ceremony as well as other religious functions relating

to Gods. If the rite is performed at home, the person's wife should hand over the Pinda to him.

Note—Sraddha means the devout offering of food or food-material for the sake of the Manes. It is primarily of two kinds: (a) Parvana and (b) Ekoddishta. The funeral ceremony that is done with reference to three persons, viz., Father, Grandfather and Great Grandfather is called Parvana while the one done with reference to one above is called Ekoddishta. It is again of three types; viz. (1) Nitya or Daily. (2) Naimitthika or casual and (3) Kamya or optional. It is further divided into 5 varieties as (1) Aharahah, (daily), (2) Parvana (3) Vriddhi-Sraddha (4) Ekoddishta and (5) Sapindeekarana. The Vriddhi-Sraddha is done when there is the birth of a son at home. The best time for a Sraddha is given by. याज्ञवल्क्य as अमावास्याष्टकावृद्धिः कृष्णपक्षोऽयनद्वयम्। द्रव्यब्राह्मणसंपत्तिर्विषुवत्सूर्यसङ्क्रमः॥ व्यतीपातो गजच्छाया ग्रहणं चन्द्रसूर्ययोः। श्राद्धं प्रति रुचिश्चैव श्राद्धकालाः प्रकीर्त्तिताः॥ X—217 and 218.

यमलयोर्ज्येष्ठादिनिर्णयमाह—

जन्मज्यैष्ठ्यमथोदरे निपतनं रेतोनिषेकक्रमा-
द्यद्वक्त्रं प्रथमं तु पश्यति पिता स ज्येष्ठ इत्युच्यते।
त्रिज्यैष्ठ्यं परिवर्जनीयमथ तज्ज्येष्ठं द्वयं मंगलं
रुग्मिण्यार्तवशोधनं त्वितरयोः स्पृश्यावगाहैः कृते ॥१८॥

Sloka 18. Seniority of twins is determined by the order of the falling of the seed into the womb, but this is determined thus; The child whose face the father beholds first is called the senior or elder.

What is technically called Tri-Jyeshtha must be avoided. It means the performance of the marriage in the month of Jyeshta for the eldest son or daughter born in the constellation of Jyeshta. (This remark

applies to Upanayanam also). Similarly, two Jyeshthas also, *i.e.*, marriage or any auspicious rite for the eldest son in the month of Jyeshtha are to be avoided.

When an auspicious ceremony is done in the family, at least two months should elapse befor another is done for a brother or sister. In the case of others, the functions may be done after purification by a bath when there is no pollution.

यमयोश्चैव गर्भेषु जन्मतो ज्येष्ठता स्मृता ।

About त्रिज्यैष्ठ etc., see the following from मुहूर्तदर्पण—ज्येष्ठाङ्गनाकरतलग्रहणं न कार्यं ज्येष्ठर्क्षजस्य पुरुषस्य च शुक्रमासे । चेदर्थहानिकलहप्रदमाशु तद्वज्ज्येष्ठाङ्गनापुरुषयोश्च परस्परं च ॥

आद्यगर्भे द्वयोर्यत्र ज्येष्ठानक्षत्रजातयोः । ज्येष्ठमासे न कुर्वीत ज्येष्ठपञ्चकमीरितम् ॥

cf. also अज्येष्ठा कन्यका यत्र ज्येष्ठपुत्रो वरा यदि । व्यत्ययोवा त—योस्तत्र ज्येष्ठमासः शुभावहः ॥ also न ज्येष्ठाज्येष्ठयोः कार्यं नृनार्योः पाणिपीडनम् ॥

स्वौदर्यो (म) दुहितुस्सुतस्स्ववनिताक्षेत्रोद्भवः क्षेत्रजः
कानीनश्च पुनर्भुवोऽपि तनयो दत्तः क्रयात्कृत्रिमः ।
दत्तात्मापि सहोढगूढतनयौ तत्रापविद्धः क्रमात्
पुत्रा द्वादश तत्र दत्तजनितावन्ये निषिद्धाः कलौ ॥ १९ ॥

Sloka 19. There are twelve kinds of sons, *viz.*, (1) one's own (uterine) son, (2) daughter's son (3) one born of one's wife by another, (4) one born of an unmarried girl, (5) one born of a woman that is remarried, (6) one given away in adoption to another, (7) one bought from the parents, (8) one who is made a son on accouut of his good qualities, (9) one who gives himself away to another as a son owing to his being an orphan, or

being abandoned by his parents, (10) the son of a woman that is pregnant at the time of marriage (11) one born secretly of a person's wife by another who cannot be determined exactly and (12) one who being abandoned by the parent or parents, is brought up by another. Of these 12 varieties, only 2 kinds, *viz*, (1) and (6), *i.e.*, uterine son and one taken in adoption are approved and the rest forbidden in Kali age.

Note—Manu speaks of the following 12 varieties of sons in IX-158-160. viz. Aurasa, Kshetraja, Datta, Kritrima, Gudhotpanna, Apaviddha, Kaneena, Sahodha, Kreeta, Paunarbhava, Swayamdatta and Saudra. Here see what Manu says about the claim of these sons to the paternal property :—

एक एवौरसः पुत्रः पित्र्यस्य वसुनः प्रभुः ।
शेषाणामानृशंस्यार्थं प्रदद्यात्तु प्रजीवनम् ॥ IX 163.

The definitions of all these kinds of sons are also given in this Chapter. The definition of (क्षेत्रज) son is—

यस्तल्पजः प्रमीतस्य क्लीबस्य व्याधितस्य वा । स्वधर्मेण नियुक्तायां स पुत्रः क्षेत्रजः स्मृतः ॥

दत्तपुत्रस्वीकारादिविधिमाह—

पुत्रार्थे समुपोष्य कुण्डलयुगं वस्त्रद्वयाद्यं ददद्-
द्यो यज्ञेन वितीर्णपुत्रमथ देवस्येति गृह्णन्मुदा ।
हुत्वा व्याहृतिभिः स्वगृह्यविधिना प्रातर्भगाद्यैरथो
संभोज्य द्विजसन्ततिं चरुहुति यस्त्वाहृदेत्यावदेत् ॥ २० ॥

Sloka 20. One who wishes to have a son (by adoption) should fast, offer a pair of ear-rings, clothes and such other presents to the boy, and accept him with joy as a gift from God, when he is given away by the parents through a sacrifice. He should also feed the

sacrificial fire with cooked rice, while chanting the mystic syllables and the Vedic Hymn beginning with "प्रातर्भग" as well as the one beginning with "यहत्स्वाह्वे" according to the precepts of his Grihya Sutras and then feed a number of Brahmins.

आत्रादेस्तनयस्त्रिवर्गमधुरो ग्राह्यो न वैषम्यदो
न ज्येष्ठो विधवा न दातुमुचिता नादातुमप्यक्रमात् ।
हीनोऽपि प्रवरे स्वभर्त्रनलवद्धोमश्च बोध्यादित-
स्त्वाचूडादुपनायितेऽतिविहितो दासो न शूद्रस्य वा ॥ २१ ॥

Sloka 21. A boy that is fit to be adopted must be the son of a brother or so, who must be sweet and sincere in thought, word and deed and not one who creates troubles, nor one who is older or senior in rank. A widow is not entitled to give or take one in adoption. Though the boy is inferior in the matter of Pravara (Vedic line-age), the sacrifice should be performed according to the sacrificial custom of the person who adopts him and with Manthras beginning with "बोद्धि...." The adoption may be made until the boy has tonsure ceremony but when he is already invested with the sacred thread, it is forbidden. So too, is forbidden the adoption of a slave or of the son of a Sudra.

शूद्राद्त्तधना द्विजा यदि मदीयाज्ञा त्वया तन्यते
ते शूद्राः स तु तत्फलं च लभते शूद्रस्य पाराशरः ।
विप्रद्वारिकृते च हावनविधौ तत्सिद्धिरित्युक्तवान्
दत्तोऽसौ जनकस्य कर्तृविरहे श्राद्धं च कुर्यात्स्वयम् ॥ २२ ॥

Sloka 22. Those Brahmins who receive wealth from Sudra women, promising to serve them like slaves,

indeed become Sudras and get the effects prescribed for that class. This is the opinion of Sage Parasara. The Sage has said that a Sudra who causes a sacrifice to be performed in the house of a Brahmin will reap its full benefits. A person who is given away in adoption himself should perform the Sraddha of his father (who begot him), in case the person entitled to do it is absent.

दत्तक्रीतमुखाः सगोत्रविहिता गोत्रं प्रयान्त्येव नो
　　सापिण्ड्यं तु वसिष्ठवाक्यमुत दत्तोऽप्यन्यशाखोद्भवः ।
पुत्रश्चेदुपनायितः स्वविधिना स्वस्यैव शाखादिभा-
　　गंशादी च सपिण्डतश्च न तदा शौचं स्वकं नान्यथा ॥ २३ ॥

Sloka 23. Such types of sons as those taken in adoption and those that are bought get indeed the Gotra of the family to which they go, even if they come from a different Gotra, but they do not get Sapindya relationship. This is according to the statement of Sage Vasishtha. If an adopted son originally belonged to a different Vedic Sakha (branch), was invested with the sacred thread according to the Sakha of the adopting father, he gets certainly the Sakha, etc., of his adoptive father. He has got the right for a share in his father's property. This inheritance will not then depend upon the Sapindya relationship. In the matter of pollution also, he gets it just like his adoptive father and not otherwise.

गोत्रं रिक्थमुत त्यजत्यपि पितुर्दत्तस्तु गोप्तुर्भजे-
　　त्पिण्डोऽस्मात्तदपैति यत्तदनुगस्वाहा तथा च स्वधा ।
द्व्यामुष्यायणता न चेदथ सुता पुत्रार्थिना दीयते
तत्पुत्रोऽपि निजौरसेन सदृशो नित्यात्र सा पुत्रता ॥ २४ ॥

Sloka 24. A son given away in adoption loses his right for his own father's wealth, Gotra and funeral libations and he gets them pertaining to his adoptive father. After adoption by another, a person cannot give funeral libations to his father that has begotten him.

In the matter of sacrifice and funeral offerings, this is the rule; *i.e.*, he follows the system of his new relative. When a person finding his family coming to an end gives his daughter in marrage with the idea of adopting her son as his own, the grandson born of that wedlock is equivalent to his uterine son, and the relationship becomes permanent, provided there is no desire for double parentage, *i.e.*, connection with both the families-

उद्वोढा स्वसहोदरीसहभुवो जायानुजामुद्वहेत्
योऽनग्निर्यदि दूरदार उत तत्पित्राब्दिके भ्रातृभिः ।
श्राद्धं कारयितव्यमग्निसहितैर्नो भागभाजो यदि
सन्धायाग्निमथाहुतीर्विहिततन्नित्यश्चरंस्तं त्यजेत् ॥ २५ ॥

Sloka 25. One who wishes to get married may marry the younger sister of one's sister's husband or of one's elder brother's wife. A person who is not keeping the marital fire (*i.e.*, a widower) or whose wife is living far away, should get his father's Anniversary—Sraddha performed by his brothers who are keeping that fire (and whose wives are living with them). It should not be done by others such as the Co-parceners. The anniversary ceremony should not be done with the daily sacrificial fire, for after kindling it and feeding it with oblations, it must be rejected.

पाणौ होमविधिर्न साम्प्रतमयं साहस्यको बह्वृचां
स्यालो वा यदि भावुको यदुभयोः स्यातां च जाये उभौ ।
एकोद्भूतसहोदरीसहभुवौ पुत्री च पुत्रस्तदा
न स्यातामिति षष्ठकौ भृगुमतं क्वातेष्वयं सिद्ध्यति ॥ २६ ॥

Sloka 26. To do the Homa or Sacrifice connected with Sraddha on the hands of the Brahmins that are fed is not proper. This is only the inconsiderate act of those that follow the Rig Vedic School, according to Sage Bhrigu. One's wife's brother and the husband of one's sister (provided their wives are alive) the sister, brother, daughter and son—these six persons ought not to perform the Sraddha of the person concerned, for it will not be a real Sraddha.

श्राद्धे भिक्षुनिमन्त्रणफलविशेषमाह—

भिक्षुर्योगपरश्च तत्वपथगस्त्वेते ह्यलभ्या भुवि
श्राद्धे तान्विदधीत लुप्तवितथस्फूर्त्यैकपूर्तिप्रदान् ।
शूद्रेणार्पितमप्यनाद्यमवनीदेवस्य भक्तं तथा
तस्यान्नं च निमन्त्रितं द्विजनुषा श्राद्धे विभक्तीर्विना ॥ २७ ॥

Sloka 27. It is well nigh impossible in this world to have a religious mendicant, a yogin and a philosopher for Sraddha feeding. So one must try sincerely to satisfy such persons completely. The food offered by a Sudra at a Sraddha ought not to be eaten by a Brahmin. Similarly, the consecrated food at a Sraddha should not be given to a Sudra by a Brahmin without discrimination—against the principles of distribution.

Notes—Manu speaks of this snbject in III-243—9 thus :—

ब्राह्मणं भिक्षुका वाऽपि भोजनार्थमुपस्थितम् । ब्राह्मणैरभ्यनुज्ञातः शक्तित प्रतिपूजयेत् ॥ श्राद्धं भुक्त्वा य उच्छिष्टं वृषलाय प्रयच्छति । स मूढो नरकं याति कालसूत्रमवाक्शिराः ॥ यावतः संस्पृशेदङ्गैर्ब्राह्मणाञ्छूद्रयाजकः । तावतां न भवेद्दातुः फलं दानस्य पौर्त्तिकम् ॥ वेदविच्चापि विप्रोऽस्य लोभात् कृत्वा प्रतिग्रहम् । विनाशं व्रजति क्षिप्रमामपात्रमिवाम्भसि ॥ 178–179.

यद्गेहस्य फलं तदेव धरणीदेवस्य भूस्पर्शने
सस्त्रीबालसुतस्य तत्फलमभूद्गण्यं न शेषाहिना ।
भूदेवोऽन्यकुलीनकर्मकरणे भ्रश्यत्यमुष्मात्सुखा-
च्छूद्रो न द्विजकर्मणोर्जितफलो नान्यत्र पाराशरात् ॥ २८ ॥

Sloka 28. The religious merit that accrues to one from giving away a house in charity, will be realised only when it is given to a Brahmin along with some lands. Even Adisesha, the Serpent King, cannot describe or count the good effects or merits of the gift made to a Brahmin with wife and children. A Brahmin who does things prescribed for people of other classes falls down from his position and will not get happiness in the world to come. Similarly, a Sudra who does Brahminic deeds will not get higher status or merits. But according to Sage Parasara, this is otherwise.

Note—In this connection see what मनु says—

भूमिदो भूमिमाप्नोति दीर्घमायुर्हिरण्यदः । गृहदोऽग्र्याणि वेश्मानि रूप्यादो रूपमुत्तमम् ॥ IV–230 ॥ येन येन तु भावेन यद्यद्दानं प्रयच्छति । तत्तत्तेनैव भावेन प्राप्नोनि प्रतिपूजितः ॥ 224. ॥

समुद्रस्नानानिषेधदिनान्याह—

मन्दांगारकशुक्रवासरदिने नाब्धौ सुतार्थी जनः
स्नायाद्राहुविलोकनाद्यत(त्पुरसुतो) उतावद्धे च पर्वण्यपि ।

अभ्यंगाऽभ्यवगाहमैथुनमृतिक्षौरेष्वथावारणे
ग्राह्या सर्वमतैर्बुधैरपि तिथिर्विद्धाऽपि तात्कालिकी ॥ २९ ॥

Sloka 29. One who wishes for offspring should not bathe in the sea on Saturdays, Tuesdays and Fridays as well as during Rahu Kala or in a Lagna that is in opposition to Rahu, and during Parvan (such as Full Moon, New Moon, Sankranti, etc.) that is vitiated (pierced). Even a vitiated lunar-day is to be adopted according to scholars of all schools for sea-bath after an oil bath (anointing oneself with oil), after sexual union, after a death, hair-cutting (shave) and after pollution.

The following are the vitiated lunar days—4th, 6th, 8th and 14th.

सूर्योद्गान घटीतिथिर्वितरणस्नानादितो गृह्यते
भिक्षोर्भक्षणमन्तिमेऽपि दिवसस्याप्यऽष्टमेंशे विधिः ।
नो रात्रौ विधवाऽपि तादृशविधिर्ग्राह्या निशीथाशने
यास्ता पर्वसु नाप्यपो यदि फलान्यश्नीत नान्नं निशि ॥३०॥

Sloka 30. For the purposed of gifts, sacred ablutions, etc., the lunar day should be taken as the one that is prevailing at the time of Sun-rise. It is laid down that a religious mendicant should have his food in the last $\frac{1}{8}$th portion of the day, and that he should not eat at night. The same rule applies to a widow too, *i. e.*, she ought not to eat at night. On the Parva days, she is forbidden to take even water, but she may eat fruits, but not cooked food at night.

दत्तद्व्यामुष्यायणदौहित्रादिविशेषानाह—

दत्तो नित्य उताप्यनित्य उदितो ह्यामुष्यभावो नये-
त्पिण्डं द्वावधिकृत्य कृत्यविधिषु स्यादेव पुत्रीसुतः ।
वासिष्ठोक्तिरुभौ न सांप्रतमुभावित्याह कात्यायनो
नप्तुस्तुल्यमसौ प्रसूजनयितुः कार्येति कार्ष्णाजनिः ॥ ३१ ॥

Sloka 31. There are two kinds of sons taken in adoption, *viz.*, permanent and nonpermanent. The daughter's son will have double parentage and should offer funeral libations and food in all religious functions to both the families. This is in accordance with the views of Sage Vasista. But Katyayana opines that it is not proper on the part of the person to do the Sraddha for both. Sage Vyasa howewer, is of opinion that the person (grandson) should perform the Sraddha of his maternal grand-father also without any difference.

एवं प्राह महांश्च वृद्धहरितो हेमाद्रिरप्याह त-
द्दत्ताद्या जनकस्य तत्तनयिनी यो दातृपित्रा समम् ।
नप्तुस्तस्य सपिण्डनं च कलयेद्रिक्ते द्वयोस्तद्द्वयो-
र्गोत्रं श्राद्धविधौ तु गोत्रमुभयोर्ग्राह्यं विवाहे सुता-
पुत्रस्यैतदनिष्टमात्मजननी मातामहीसंमिता ॥ ३२ ॥

Sloka 32. Similarly do Sages Harita and Hemadri state that a person should perform the Sraddha for his own father as well as for his adoptive father, *viz.*, his maternal grand-father. Such a person should join the Pindas offered to the two kinds of fathers. He will also have a share in the properties of both the fathers. In the matter of the Sraddha, he must adopt the Gotra of

his adoptive father, while on the occasion of his marriage, he should adopt the Gotras of both the families. Marital alliance with the mother's family is not proper for him, for his own mother and his maternal grand-mother are on a par with each other or become equals.

उपनयनप्रतिबन्धानाह—

नान्दीकर्मणि निर्वृते भवति चेदुल्काग्निवृष्ट्यादिकं
चाशौचं विदधीत नोपनयनं मातू रजोदर्शने ।
ऊर्ध्वं चेद्वटुभोजनान्न हि परित्याज्यं न कन्योद्वहे
दद्यादेव पिता वटोर्न यदि सा माता न दोषो गुरोः ॥३३॥

Sloka 33. Even though the Nandi function (intro ductory propitiatory rite done at the commencement of every auspicious function to please the Manes) is performed, the Upanayana (investing the boy with the Sacred Thread and initiating him into the Sacred lore) ought not to be proceeded with, in case there is a fall of meteors, showers of fire,—as well as when the mother of the boy stays out owing to the appearance of menses. If these things occur after the initial ceremonial meal of the Brahmacharin, the Upanayana need not be given up. The same procedure is to be followed in the case of one's daughter's marriage, *i.e.*, the father alone, without the mother—should not at all give the daughter in marriage. If the mother is dead, the father may do the Upanayana, provided he, the father has no other flaw such as pollution.

मात्रा साकमिहैव भोजनमथो मौहूर्तिकात्कर्मणो
बध्वा चैव वरस्य चौलविधिना कार्याः शिखास्त्वान्वयात् ।

गृह्याग्नेरुपनायनाग्निरधमो लौक्याग्निरन्यानले
संसृज्येत तदाहवीत विबुधैः पाह्यत्र नाज्ञातिभिः ॥ ३४ ॥

Sloka 34. After the preformance of the Nandi at an auspicious Muhurta, the Brahmachari should eat only in the company of his mother and not alone. Similarly the bride-groom should eat always in the company of the bride after the marriage. The bridegroom should get his hair cut and arranged in the manner that is prevalent in his family. The sacred fire that is kindled in Upanayana is inferior to the Grihya fire. If the ordinary fire is mixed with Sacred fire, the learned should then worship it with the Mantra beginning with the word "Pahi" (protect); but it should not be worshipped by those that have no relations at all.

स्मार्तो यद्यनुगच्छतेऽग्निरथ शंनोदेव्यृचा चोक्ष्य त-
द्भस्माथो जुहुयात्स पाहिविधिना यत्राप्यनाज्ञातिभिः ।

गृह्याग्न्योश्च विमेलनं यदि पुरश्चौपासनारम्भक-
स्थालीपाकमथ प्रधानकलनात्कृत्वा प्रवेशाहुतीः ॥ ३५ ॥

Sloka 35. If the ordinary fire is followed by the Smarta house-hold fire (Grihya), one should sprinkle its ashes with the hymn beginning with शंनो देवी (Sanno Devi) and then offer oblations to the Fire with the Mantra of "Pahi" etc. If the Grihya (house-hold) fire and ordinary fire are mixed together before the commencement of the worship of the marital Fire and the स्थालीपाक Sacrifice (Homa). the oblations are to be offered to it considering the importance given to the fires.

पश्चाच्चेत्स विभज्य पाकविधिना पूर्णाहुतीर्न स्रुवे-
णाज्यं वा जुहुयात्तदा विविचयेत्त्वाधीयते पुंमतैः ।
नाशे तत्समिधोरधस्तमनिशेत्वाग्निर्हुवेदाहुतीः
सोमस्याऽपि तदीयमाहुतिगणं कुर्यान्न वा संस्मरेत् ॥ ३६ ॥

Sloka 36. If the mingling together of the fires is done after the commencement of the Homa referred to above, the fire should be separated into two parts, and with one, the स्थालीपाक should be completed offering the final oblations, but the ghee should not be poured with the spoon (Sruva) according to the wise. If the sacrificial twigs tied to the spoon are destroyed, it should be kept down and the fire should not be fed with oblations with that spoon. If the spoon is forgotten, oblations should be offered to the divine Soma.

उद्वाहो यदि वत्सरे तु विषमे भद्रः समे नो शुभः
पूर्वोढामृतवत्सराद्यदि सुता चोद्वाहपूर्वं रजः ।
उत्सृज्यात्पितरौ च सोदरजनाः सर्वे महापापिनो
नत्वीयादथ पूर्वमेव सुदतीं गच्छेत्पतिः पातकी ॥ ३७ ॥

Sloka 37. When a person loses his wife, he may remarry only in odd years counted from the year of her death. This is very beneficial, whereas remarriage in even years is harmful. If a girl should attain puberty before marriage, her father and brothers, all will become great sinners. The husband, to be rid of sin, should not have union with the wife before she comes of age.

वर्षादिप्रतिपन्न वेधसहिता ग्राह्या रघूणां पतेः
मध्याह्ने नवमीतिथौ भगवतो जन्माभवत्सा तिथिः ।
साक्षान्मोक्षविधायिनी व्रतवृतां श्रीरामपूजायुजां
त्याज्या पूर्वदिनान्त्यवेधसहिता ह्यादित्यभेनोत्तमा ॥ ३८ ॥

Sloka 38. The first lunar day (Tithi) of the year, *i. e.* Chaitra Sukla Pratipat should not be vitiated by the previous Tithi, *viz.*, Amavasya. If it is, it should be rejected. The birth of the Lord of Raghus, *viz.*, Sri Rama, took place at midday on the 9th lunar day, which is a veritable bestower of liberation. That Navami—9th lunar day—which is afflicted or vitiated by the last part of Ashtami—the 8th lunar day—should be avoided by those who observe the vow with fast and worship of Sri Rama; but, if it coincides with the constellation of Punarvasu, the day is very good for the worship of Lord Sri Rama.

त्रेतादिर्भृगुरामजन्मदिवसो वैशाखमासे शुभः
तार्तीया च तिथिर्न पूर्वनिहता मध्याह्नगा गृह्यताम् ।
श्राद्धादौ च परैव सा नरहरेरिष्टा जयन्ती शुभा
सायं व्यापिनिनी व्रतप्रियतमा नानङ्गयुक्ता शुभा ॥ ३९ ॥

Sloka 39- The auspicious day called "Tretadi" *i. e.*, the commencement of the Treta Yuga, on which falls the celebration of the birth of Parasurama should be taken as the third lunar day in the month of Vaisakha (April-May)—Akshaya Tritiya. This day must have the Tritiya (third) Tithi at mid-day and should not be vitiated by the second lunar day. For the purpose of Sraddha, *etc.*, the same Tithi should necessarily extend to the afternoon also. The best of observances, *viz.*,

the celebration of festivities in commemoration of the Narasimhavatara should be done on a Tithi that extends up to the evening, but if it coincides with the constellation Swati, it is not beneficial.

श्रावण्यां कथितं नवस्य हि वटोर्गार्ह्यैरुपाकर्म तत्
संक्रान्तिग्रहणे भृगोश्च धिषणस्यास्ते न कार्यं द्विजैः ।
पर्वण्येव यजुर्विदः श्रवणभे कुर्युर्व्रतं बह्वृचा
हस्तर्क्षेऽपि च सामिनो भवगतो जन्माष्टमी वक्ष्यते ॥ ४० ॥

Sloka 40. It is laid down in the Grihya Sutras that the Upakarma (renewal of the Sacred Thread and Vedic studies) for a new Brahmacharin should be performed in the month of Sravana (August); but it should not be performed by Brahmins, if there is Sankranti (solar transition from one sign to another) or an eclipse of Jupiter or Venus. Followers of the Yajurveda perform this only on the Fullmoon day, a while those of the Rigveda observe this vow on a day that has the constellation Sravana, but those of the Sama Veda do it even on a day that has the star Hasta. Now, I shall deal with the Sacred Ashtami (8th lunar day) on which the birth of Lord Sri Krishna is celebrated.

श्रावण्यामथमाष्टमी भगवतः कृष्णस्य सा जन्मभू
रोहिण्या यदि संयुताऽतिफलदा ज्ञस्यापि वारेण च ।
यस्यामर्धनिशीथगा यदि तिथिर्ग्राह्योभयत्रैवमि-
त्यन्या यत्र न चेतरैव न तु तत्पूर्वेण विद्धा शुभा ॥ ४१ ॥

Sloka 41. The 8th lunar day in the dark half of the month of Sravana is the day of the birth of Lord Sri Krishna. If it coincides with the star Rohini and the week-day of Wednesday, it is considered to be most

auspicious and fruitful. The day should satisfy condition, *viz.*, the Tithi should extend to the midnight and that it should not be vitiated by the previous Tithi (Saptami)

या यामत्रितयोर्ध्वमप्यथ पुनः प्रातश्चरेत्पारणां
भान्ते वा च तिथेस्तान्त इति सा श्रीशैवरात्र्या समा ।
भाद्रे मासि सिते गणेश्वरतिथिः सा स्याच्चतुर्थी शुभा
सा स्यात्सङ्गवसङ्गता परयुता श्लाघ्या जयाख्या न तु ॥४२॥

Sloka 42. If the above Tithi-Ashtami—extends beyond three Yamas (one Yama = 3 hours) at night, the fast should be broken at the end of either Tithi or the Star, for, it is equal to the holy Sivaratri. The 4th lunar day in the bright half of the month Bhadrapada, is the best day for the worship of the Lord Ganesa. If the Tithi touches Panchami and coincides with the star Chitra, it is praiseworthy ; but not so, if it touches the third Tithi.

मुख्या स्यादृषिपञ्चमी गणयुता नो षष्ठियुक्ता शुभा
मध्याह्ने यदि सा चतुर्दशादिनेऽनन्तं तदा पूजयेत् ।
पूर्णा योगवशेन पूर्णफलदा चन्द्रोदये नारकी
तैलाभ्यङ्गविधौ विशेषफलदा सा चाश्वयुक्कृष्णयुक् ॥४३॥

Sloka 43. The Rishi-Panchami will be very effective, if it is connected with Chaturthi, but not so with Shashti Tithi (6th day). If the 14th Tithi touches the noon (the Bright half of Bhadrapada), Lord Ananta should be worshipped that day. Being connected with Pournima, this day will lead to full benefits. The 14th Day in the Dark Fort-night of Aswina month called Naraka Chaturdasi produces great religious merits in those that take an oil bath just at the time of Moon-rise.

माघे मासि सिते चतुर्थदिवसे प्रातः फणीन्द्रप्रियः
स्नानं तद्रथसप्तमी रविमनोहारिण्यनूराधये ।
स्नानं कोटिरविग्रहैश्च सदृशं यद्वाद(रै)रोदर्किभिः
तस्मिन्यच्छिवरात्रिरीश्वरसयुक्त्वार्धप्रदा चेन्निशि ॥ ४४ ॥

Sloka 44. A bath early in the morning on the 4th day of the Bright Fotnight in the month of Magha is sacred and dear to Adisesha, the lord of Serpents. A similar holy bath on the Ratha Saptami day coinciding with the constellation Anuradha is especially sacred to the Sun-God. It is also auspicious and meritorius as those taken on the occasions of a crore of Solar eclipses or as the rising of the twelve Suns at the same time. The holy Sivaratri touching midmight and occurring the same month will confer union with the Lord.

माघ्ये वाथ चतुर्दशी शिवतिथिः सा मासि मासि प्रिया
पूज्यस्तत्र शिवापतिः शिवकरः प्रीत्या प्रदोषेऽनिशम् ।
सोऽपि स्यात् त्रिमुहुर्तगः सवितरि प्राप्तेऽस्तशैलं ततः
सैवोक्ता हि महानिशा निशि भवेन्मध्ये घटीयुग्मकम् ॥४५॥

Sloka 45. In the month of Magha, the 14th Lunar Day (in the Dark Fortnight) is called Siva Tithi, one that is sacred to Lord Siva. It is otherwise known as Maha Sivaratri. Every month too, this 14th Day is sacred to the Lord. Hence the people shoud worship with devotion the Lord along with the Divine Mother at dusk. This will lead to glorious results. Similarly every day, there is a period of three Muhurtas, or two hours and 24 minutes, soon-after the Sun touches the Peak of the setting Mountain (just as the Sun sets, which is

called Pradosha and is sacred to the Lord Siva. So, he should be worshipped daily at that time. On the Sivaratri-day, a period of two Ghatis (48 minutes) at midnight is called Mahanisa—Great night (every night, a period of two Ghatis at midnight is called Maha-Nisa).

Cf—What the प्रदोषस्तोत्राष्टक of स्कन्दपुराण says :

अतः प्रदोषे एक एव पूज्योऽथ नान्ये हरिपद्मजाद्याः । तस्मिन् महेशे विधिनेज्यमाने सर्वे प्रसीदन्ति सुराधिनाथाः ॥

एकादश्युभयत्र चेन्न परतो यद् द्वादशी तां चरेत्
पूर्वा स्याद्यदि तत्परां च यतिराट् कुर्वीत वैधव्यभाक् ।
युग्मं चापि परत्र नास्ति यदि साप्येकादशीद्वादशी
पूर्वैव प्रभवेत्तदा यदि भवेत्सा द्वादशी संमता ॥ ४६ ॥

Sloka 46. If Ekadasi does not fall on two days, the Dwadasi should be observed the very next day. But if it falls on two days, ascetics and widows should observe it on the 2nd day. Even though a dual Tithi does not exist on the 2nd day, still it is called one such, *i.e.*, Ekadasi-cum Dwadasi. Hence only the first day, *viz.*, Ekadasi will predominate. If there is an uncontaminated Dwadasi, that alone is considered best.

विद्धा चेद्विषवद्विमुच्य परतो नैकादशी यद्यपि
द्वादश्यां समुपोष्य कर्तुमुचितं तस्मात्परं पारणाम् ।
एतद्वैष्णवसंमतं यदि दशम्यावेधहीना परं
द्वादश्याः परतोऽपि सा यदितदा सा साधनीया बुधैः ॥४७॥

Sloka 47. If the Ekadasi is uncontaminated by Dwadasi, it should be rejected like poison, and only the next day (Dwadasi) should be adopted for fasting, though strictly, it is no Ekadasi. If it is advisable to break the

fast the day after that (Dwadasi), This is the view held by the Vaishnavas. According to them, Ekadasi must be free from contamination by Dwadasi and :the break fast of Dwadasi should be done by the wise even after Dwadasi is over.

ग्रस्ते भानुमति प्रयाति हि तदा प्रत्याब्दिकं तद्दिने
चन्द्रे चास्तमुपैति राहुगिलिते तत्राब्दिकं तद्भवेत् ।
रात्रौ तद्ग्रहणोदितं हि विहितं श्राद्धं ततोऽन्यद्दिवा
शास्त्रं संशयितादिकं बहु ततो रूढं न गच्छेत्पुमान् ॥ ४८ ॥

Sloka 48. If there be a Solar Eclipse on any day, the Annual Sraddha ceremony ought not to be performed on that day. If, on the other hand, the Moon becomes invisible owing to her eclipse, the Sraddha may be performed on the same day, because after all the eclipse and other rituals pertaining to it take place at night, while in the case of Sraddha it is quite different, as it is done at day-time. Where the authorities are too many and equivocal, *i.e.*, are not decisive, one should follow the conventicn and that too of the majority.

वैवाहोत्सवयज्ञकर्मसु तदा नान्दी च दीक्षाविधि-
र्नाशौचस्य भवेत्तदा नियमिते सीमा द्विजन्मात्मनाम् ।
श्राद्धे पाकपरिक्रिया यदि भवेन्मन्त्रोक्षणं ब्राह्मण-
स्यासीद्दीक्षविधिः परं तु वरयेत्सर्वत्र मान्त्रो विधिः ॥ ४९ ॥

Sloka 49. Regarding the marital rituals and sacrificial rites, pollution will not affect the concerned Brahmins until the functions are completed, after the Nandi-Sraddha and the initiation ceremony respectively are performed. In the Sraddha ceremony, there is no

pollution after the cooking is completed or is taken up. Similarly in a sacrifice, when a Brahmin is sprinkled with the sanctified water for initiation, he will not be affected by pollution. The actual sacrifice no doubt commences only afterwards with the chanting of Sacred Texts.

भानोः संक्रमवर्जितो मल इति त्वाख्याधिमासश्च तं
चाहासौ श्रुतिरप्यतो न विहितं पित्र्या च दैवी क्रिया ।
नित्यैवात्र विवेकिना हि विहिता षष्टिर्दिनानां हि स-
न्त्येको मास इहोक्तमासिकविधिर्नैवाब्दिकं दैविकम् ॥५०॥

Sloka 50. According to the Scriptures, the lunar month wherein there is no solar transition from one sign to another (Sankranti) is termed Mala Masa or 'Soiled month'. It is otherwise known as Adhika Masa or 'extra month'. Hence sacrificial and those rites that are connected with the Manes (Sraddhas) are forbidden in that month. Only the daily and mandatory religious duties should be performed by wisemen during the season. Here 60 days consitute one month. In this period, only the monthly Sraddha may be performed but not annual Sraddhas and sacrifices and such other rites pertaining to the Gods.

प्रागूर्ध्वा दश पूर्वतः षडचानिस्तद्वत्पराः पूर्वत-
स्त्रिंशत् षोडश पूर्वतोऽथ परतः पूर्वाः पराः स्युर्दश ।
पूर्वा षोडश चोत्तरा ऋतुभवः पश्चात्खवेदाः पुनः
पूर्वा षोडश चोत्तराः पुनरथो पुण्यास्तु मेषादितः ॥५१॥

Sloka 51. In the month of Mesha, ten Ghatis before and after Sankranti are auspicious; (2) in Vrishabha, it is 16 Ghatis before that; (3) in Mithuna 16

Ghatis after Sankranti ; (4) in Kataka, 30 Ghatis before Sankranti (5) in Simha, 16 Ghatikas before that ; (6) in Kanya, 16 Ghatikas after that ; (7) in Tula 10 Ghatis before and after Sankranthi ; (8) in Vrischika 16 Ghatis before that ; (9) in Dhanus, 16 Ghatikas after that ; (10) in Makara, 40 Ghatikas after that ; (11) in Kumbha, 16 Ghatis before that ; and in Meena 16 Ghatis after that.

Note—In Makara, it is 20 Ghatikas after Sankranthi according to Madhava.

cf. नारद

त्याज्याः सूर्यस्य संक्रान्तेः पूर्वतः परतस्तथा ।
विवाहादिषु कार्येषु नाड्यः षोडश षोडश ॥

cf. Also the निर्णयसिन्धु—

याप्युत्तरा पुण्यतमा मयोक्ता सायं भवेत्सा यदि सापि पूर्वा ।
पूर्वा तु योक्ता यदि सा विभाते साप्युत्तरा रात्रिनिषेधतः स्यात् ॥
अर्वाङ्निशीथाद्यदि संक्रमः स्यात् पूर्वेऽह्नि पुण्यं परतः परेऽह्नि ।
आसन्नयामद्वयमेव पुण्यं निशीथमध्ये तु दिनद्वयं स्यात् ॥
कर्के झषेऽप्येवमिति ह्युवाच हेमाद्रिसूरिश्च तथापरार्कः ।
झषः प्रदोषेयदि वार्द्धरात्रे परेऽह्नि पुण्यत्वथ कर्कटश्चेत् ॥
प्रभातकाले यदि वानिशीथे पूर्वेऽह्नि पुण्ये त्विति माधवार्यः ॥

कर्कसङ्क्रान्तौ पूर्वं ३० दण्डाः पुण्यकालाः । सूर्योदयोत्तरं संक्रमे तु परत एव पुण्यम् रात्रौ तु निशीथात्प्राक् परतश्च सङ्क्रमे पूर्वोत्तरदिनयोः पञ्च पञ्च नाड्यः पुण्यकाल इति केचित् ॥

एकैकं विबुधेषु चर्षिषु तथा द्वौ द्वौ कृताञ्जली
त्रिस्त्रीश्चेत्पितॄणां स्त्रिया अपि परं त्वेकैकमेवं विधिः ।
मात्रादित्रय एव सर्ववनिता सामान्यमेतत्क्रमं
श्राद्धे पूर्वमतोऽन्यपाकविधिना तद्वैश्वदेवं परम् ॥ ५२ ॥

Sloka 52. Single prostrations or salutations are to be offered to the Gods, while two salutations to each of the sages and three to each of the Manes. Only one salutation need be offered to a woman acording to the rule. To the mother and to all other women of her rank three salutations are to be offered. That is the general rule to be observed in Sraddha. For वैश्वदेवहोम—Vaiswadeva Homa, separate cooking should be done.

भूमौ लोहमहेद्धकांस्यकलिते पात्रे न तोयाञ्जलीन्
कुर्यात्तर्जनिमङ्गुलिप्रथमया योगे पितृव्याहृति ।
सर्वाङ्गल्यपरेश्च मावरसया भक्त स्यसेद्भूस्पृशे-
श्चित्रादिश्च न तु स्वयं यदि परेणोद्धृत्य भुञ्ज्यादथ ॥५३॥

Sloka 53. The funeral libation of water should not be offered on the bare ground or into an iron or bronze vessel. The combination of the thumb and the fore-finger is the symbol of beckoning the Manes. With the remaining fingers, one should with devotion offer the rice or food on the ground. The same rule holds good in the case of the offering called Chitra which is made while one begins to eat. This should on no acconnt be eaten by himself or by any body else.

साङ्गुष्ठं सह मध्यतर्जनिसमध्यानामिकं तत्कनि-
ष्ठानामी च कनिष्ठतर्जनियुतं सर्वाङ्गुलीभिर्हुवेत् ।
प्राणादीन् प्रथमे न सार्धमुत तन्मौनित्वराश्नीत वै
कन्यादानविधौ वरोऽपि तरुणी चोपोषितौ चेन्निशि ॥५४॥

Sloka 54. While offering food to the deities presiding over the five vital Airs, *viz.*,—Prana, Apana, Vyana, Udana, and Samana, before one commences

eating his food, the particles of food should be taken (1) with the thumb, middle and fore-fingers for Prana Ahuti (offering to the first vital Air) (2) with the thumb, middle and ring fingers for Apana Ahuti; (3) with the thumb ring and little fingers for Vyana Ahuti (4) with the thumb, little and the fore fingers for Udana Ahuti and (5) with all the fingers for Samana Ahuti. Therefore one should eat the meal silently. On the day of the marriage, both the bride and the bridegroom should fast at night.

नास्मद्वृद्धपदं न रूपसहितं ना गोत्रनामातिलं
नान्दीश्राद्धमुत प्रदक्षिणविधिर्जीवत्पितासौ चरेत् ।
तेभ्यो वा स्वयमाचरेत्पितृपितृभ्योऽसौ न तस्मिन् कृतेऽ-
प्युद्वाहाद्भुत आचरेद्व्रतशुभे माता रजोगा यदि ॥५५॥

Sloka 55. A person whose father is alive should perform the Nandi Sraddha without mentioning the names of the fore-bears with their particulars and without the sesannum seeds, but should mention only the Gotra. Or he himself may perform the Nandi for his paternal Grand-father and others. But if the mother stays out in menses, the auspicious rite of marriage should not be proceeded with even if the Nandi is performed.

रात्रिं त्र्यंशमयीं विधाय चरमौ त्यक्त्वादिमेंशे चरेत्
स्थालीपाकमुपासनाहुतिमपि श्राद्धं यदा शेषतः ।
दर्शो वा न भवेत्सतिर्यदि भवेत्कन्या न सन्तानिनी
दर्शश्चेज्जुहुयादमामनुमतः सा क्रन्दनं संक्रमे ॥५६॥

Sloka 56. If there is a sraddha, the Stthalepaka Homa must be done thus: Divde the duration of the

night into thirty equal parts and leave off the last two parts. The above Homa should be done in that part which just precedes the two parts that are given up, *i. e.*, the 28th part, provided there is no Amavasya that night. If the day happens to be Amavasya and if the girl is still issueless, the Darsa Homa should be performed and sacrifice should be done on Sankramana also.

[Rules to be observed by a pregnant lady and her husband]

गुर्विणीपतिनियमानाह—

सूनोश्चौलमुतात्मनः क्षुरकृतिस्तम्भालयारम्भणे
वार्धिस्नानमदूरवासमपि नो कुर्वीत गुर्विण्यश्च ।
वृद्धौ दर्शमहालये क्षयदिने चादौ चतुर्थान्तिमे
चातुर्विद्यविधानमेव कलयेत्स्वं वैश्वदेवं सुधीः ॥ ५७ ॥

Sloka 57. One whose wife is pregnant should not perform the Chaula or tonsure ceremony of his son, nor should he have his own hair cut. He should not also put up pillars or lay foundation, or commence construction of houses. The pregnant lady should not take a sea-bath, nor undertake a long journey. On the occasion of a child-birth, on Amavasya day,—All soul's day, at the loss of a person in the family, on the first day, fourth amid the last days of the month, a wise man should perform his daily Vaiswadeva Homa as laid down by the experts in the four Vedas.

दर्शे प्राक्च तिलोदकं महालये पश्चान्मृताहे परे
सापिण्ड्यं यदि दार्शगं यदि पितुः पक्षं मुखाब्दे चरेत् ।
तीर्थेऽर्घ्याञ्जलिवेदतृप्तिविकिरं चावाहनं वर्जयेत् ।
पिण्डाग्रौ करणे च सप्त सुधियो वर्ज्यानि साङ्कलिपते ॥५८॥

The offering of तिलोदक sesamum water—

Sloka 58· This is of primary importance in Amavasya, then comes the Mahalaya in the order of importance. After this, on the day of death, it should be offered. If the सपिण्डीकरण, *i. e.*, joining the पिण्ड of one with those of the ancients, has been already effected, then the Amavasya-offering and the one in the पितृपक्ष should both be done in the first year itself.

In holy waters or shrines, the following seven things should be avoided by the wise: (1) Arghya or offering holy water; (2) the rule regarding the fingers in eating food; (3) the difference in Vedic Sakhas; (4) the query regarding the satisfaction of the Manes; (5) the scattering of food particles for the unknown and uncared-for dead; (6) Avahana or invoking the departed souls and (7) offering oblations into the Sradha fire. The same rule holds good in the case of Sankalpa (symbolic) Sraddha also.

तातस्येव च तत्कलत्रविगमे दारेषु च स्वस्य च
भ्रातुश्चाग्रजनेः पितृव्यसमिते मातामहानामपि ।
श्राद्धं कार्यमुपासनानलहुतिस्त्वन्यस्य लौकयानले
सापत्न्योऽपि सुतः सुतो न तु पतिः कर्ता हि वर्णान्तरे ॥५९॥

Sloka 59. One should perform Sraddha for the wives of one's father as for the father himself. So too he should do it for his own wives, elder brother (brothers of a higher class), paternal uncles, and meternal grandfather (*i. e.*, the father of all the wives of one's father). Oblations should be given to the औपासनाग्नि or the marital fire and those of the Sraddha, to the ordinary or लौकिक fire. Even the son of a co-wife is a son who is

entitled to perform the Sraddha of a wife belonging to another caste and so the husband ought not to do it.

यद्येकः सुतवान् स योनिजनुषां सर्वेऽपि ते पुत्रिणः
पुत्रभ्रातृपितॄन्विना यदि तदा भर्त्रा सती स्यान्मिथः ।
विश्वस्ता न च पुत्रिणी धवयुता नोर्ध्वं सपिण्डीकृतेः
कार्यं स्यादनयोः परे पितृभुजो हन्ता परे ह्याब्दिकम् ॥६०॥

Sloka 60. If one of the uterine brothers has got sons, all of them should be considered to have children as far as the question of Sraddha is concerned. Similarly, If one of them alone is married, that wife stands in the position of a wife in respect of all of them for the purpose of श्राद्ध, barring of course, for her own sons, brothers and father. If a lady whose husband is alive but who has no sons, dies, or if a widow dies, according to some, the function of uniting her with the Manes is to be done soon after the सपिण्डकिरण ceremony; but according to others, it should be done on the occasion of the first death-anniversary.

प्रत्यब्दादिषु पिण्डमातृजनतश्चाज्यौ तु संस्पर्शने
श्राद्धं पूर्ववदाचरेद्यदि पितुः पिण्डोऽपि भिन्नः पुनः ।
उच्छिष्टे न परित्यजेच्छ्रुतिसुवासंप्रोक्षितं नान्यद-
प्यश्नीयान्निखनेद् द्विवर्षमथ तद्दाहद्विवर्षात्परम् ॥ ६१ ॥

Sloka 61. In the annual Sraddha, etc., for the mother when ghee is applied to the पिण्ड of the mother, if the father's पिण्ड breaks away, the श्राद्ध should be performed once again. The food which remains and which has been sprinkled with holy water by the priest, should not be abandoned, but ought to be eaten, or it

should be buried in the earth, for the first two years and be burnt after two years.

सान्निध्येऽप्यृतुलालसां तु कमितां यां नोपसंगच्छति
भ्रूणं हन्ति स एव यात्यृतुमति कान्तं च नो विन्दते ।
माता योनिषु सूकरश्ववृकसार्गालीषु भूयो भवो-
त्तारं कामसुखं सुपुत्रफलदं यस्मात्ततस्तौ मिथः ॥ ६२ ॥

Sloka 62. One who does not unite with his wife who has bathed after menses and who is full of sexual appetite, in spite of her close proximity, commits the sin of destroying a child in the womb. On the other hand, if a woman, after menses, does not unite with her loving husband, she will repeatedly be born among hogs, dogs, wolves and jackals. Hence the couple must enjoy sexual pleasure, which results in the birth of a good son and which ultimately takes them across the ocean of mundane life.

रागाद्रोगवशादनेहस उत द्रव्याच्चतुर्धा रजः
स्त्रीणां कालज एव दोषविधये पञ्चाशदब्दावधि ।
आ वर्षाद्दशमाष्टमत्रयमनुष्या मासि मासिच्युतं
प्रागष्टादशवासराद्यदि पुनर्दृष्टं न दोषावहम् ॥ ६३ ॥

Sloka 63. There are four causes for the appearance of menses in women, *viz*., (1) excessive passion (2) disease (3) age and (4) food or any medicine taken. Of all these, the defect based upon age is most prominent. The menses last till the age of 50 years. They commence generally at the age of 18 years and continue for 3 days every month. If in the same month, the menses reappear before the lapse of 18 days, they do not produce any effect or pollution.

केचित्पञ्चदशाहतः परमधस्त्वेकोनविंशाद्यहं
पूर्वस्मिन्दिवसेऽन्त्यजेव दिवसेऽन्यस्मिन्द्विजद्रोहिणी ।
तार्तीये रजकी चतुर्थदिवसे शुद्धा स्वयं कर्मसु
स्वातन्त्र्येण तु पञ्चमे शुचिमती रोगादि नो दोषकृत् ॥६४॥

Sloka 64. According to some, menses reppearing before 15 days do not cause pollution, but after 15 days and before 21 days should be observed for 2 days. On the first day of the menses, she is lika a Pariah woman; on the second, a hater of Brahmins, on the third, like a washer-woman and on the 4th day, she is pure for her personal affairs; but on the 5th day, she is perfecity clean and pure and has full freedom for sexnal exercises, provided there is no other trouble such as ill-health.

पुंसो नैव सु (हृ) दग्विवा उपरतस्तद्योगपद्ये क्रमात्
पुत्री वा(दथवदिवा)प्यथवा तु जन्मदिवसे श्राद्धे च पर्वस्वपि ।
संगच्छेद्वगाहनं सवसनं कार्यं तिलैर्वर्जयेत्
प्रेतप्रेक्षणमप्यपूर्वनगतीर्थामर्त्यसेवामपि ॥६५॥

Sloka 65. If a person who is newly wedded to a, charming wife, has at the same time a sacrifice to per. form or his birthday, or a Sraddha or a Parva day, such as Amavasya, Sankranti, etc., he should not have sexual intercourse on such days. If he has, he should at once have a dip in water, with his clothes on, and should use sesamum seeds for cleaning his body. He should also avoid on such days the sight of dead bodies, climbing big mountains going to sacred rivers and worship of Gods.

आषण्मासमथोद्वहोपनयकं कर्म त्यजेत्सन्मुहु-
जीर्णं भाण्डमतो गृहाच्छादिकृतिः संमार्जनाद्यालये ।
स्वस्यास्यापि च मुण्डन मृतिदिने पिण्डप्रदानं कृपा-
श्राद्धेनापि समर्चयेन्नतु गयापित्रादिके दोषकृत् ॥ ६६ ॥

Sloka 66. One should avoid performing Upanayanam (Sacred Thread ceremony) withln a prriod of six months after one such ceremony. He should also avoid old and broken pots, repairing or thatching the roof, sweeping the floor, etc., in the house, hair-cutting for himself and the Brahmacharin. But on the day of death, he can perform the Sraddha where Pindas are offered; he may also do the Kripa Sraddha for the destitute dead. But he shculd not go to Gaya for the Sraddha of his father, etc., which will bring him sin.

मूत्रं दक्षिणकर्णलग्नमितरे यज्ञोपवीतं द्विजः
कुर्याद्दह्युदगाशयान्तकृतलिङ्गार्द्रया चेन्निशि ।
दक्षो दक्षिण एव लिङ्गमृदियं त्वका त्रयं तत्करे
द्वन्द्वं चोभयतस्त्वपानशरयुक्तद्युग्ममन्यत्रिणि ॥ ६७ ॥

Sloka 67. A Brahmin (twice-born) should fix the Sacred Thread to the right ear, while answering the first call of nature. In the day time, he should go to the edge of a tank or river and wash the genital organ; at night, he should only pour water over or moisten it. The genital organ and the right hand (after the second call of nature) should be cleansed with mud, while the left hand with thrice as much earth as before; then again both the hands should becl eansed with double the quantity of earth thereafter, the anus with five times the quantity of mud; the other three limbs again, with double that quantity,

त्रिर्लिङ्गे षडपानके दश दश स्युर्हस्तयोस्तद्गुदे
चैकं तत्करपृष्ठतः करमुखे चोरुद्वये पादयोः ।
मूले तद्द्विगुणं त्रयं च मिथुने शुक्ले तु पूर्वद्वयं
यत्स्यादह्नि तदर्द्धमर्द्धनिशि चेत्तस्यार्द्धमस्येत्पथि ॥ ६८ ॥

Sloka 68. After coition, urination, etc. one should, cleanse the various parts as detailed below :—thrice, the genital organ should be washed, six times, the anus, ten times, each of the hands, again, once the anus, then twice and thrice, the palms, the back of the hands, the thighs and the loins; if there is a mere emission of vitality, twice, it should be cleaned. The above rules regarding cleansing after urination, etc., apply for the day-time alone. If it is at night, the above should be halved; and if it is during a journey, it should be reduced to a quarter.

गार्ह्याद्ब्रह्मयुजो भवेद्द्विगुणमप्येतद्वनावासिनः
कार्यं तत्त्रिगुणं चतुर्गुणमिदं शौचं यतेरीर्यते ।
स्त्रीशूद्राव्रतबालपामरधियां स्याद्गन्धलेपक्षयः
स्नात्वा न प्रविवर्जयेदथ तनुं स्युस्तीर्थकोट्यो यतः ॥ ६९ ॥

Sloka 69. The cleansing process for a Brahmacharin is double that of a house-holder; it is thrice as much for the Vanaprastthas (those recluses that reside in the forest) and four times for ascetics. By a holy bath only the ointment, sandal paste, etc., should be washed away in the case of women, Sudras, those that are observing some vow, say, Brahmacharins, urchins and un-educated ignorant rustics. The body ought not to be adandoned in water, for there are crores of Tirthas or holy rivers or lakes.

देवा मूर्ध्नि पिबन्त्यथो च पितरो वक्त्रेऽथ मध्यादपि
यक्षास्तन्वधराश्च जन्तव इदं मध्येन तुल्यं त्वधः ।
वामे रक्तसमं तु दक्षिणत इदं गङ्गासमं मङ्गलं
केशाद्ये निपतन्ति बिन्दव इमे स्नानं निरर्थं पुनः ॥ ७० ॥

Sloka 70. The Gods drink the offerings with their heads; the Manes with their mouths, the Yaksha with their bellies or waists; those that have narrow lower lips and other little creatures, with their bellies or lower parts of their bodies. The water offered on the left side, is as good as blood, while that on the right side is as holy as the water of the Ganges. The washing of the hair alone with drops of water is a useless bath.

भुक्तौ मूत्रपुरीषयोश्च पुरुषो वीर्येऽष्टयुक्सिन्धुभिः
षष्ट्या चापि विशोधयेन्निजमुखं तोयेत गाण्डूषिणा ।
सिंहे कर्कटके यमे च सकला नद्यो रजस्विन्य इ-
त्याशु स्नानविवर्जितं नदिपतेरासङ्गमाच्छुध्यति ॥ ७१ ॥

Sloka 71. After eating food and passing urine, excrete and vitality, a man should gargle his mouth with water 108 times. In the months of Mithuna, Karkataka and Simha, all the rivers are said to be impure or in menses. Hence, a bath in them in those months is not advisible. But if one has it, he will be purified by a bath in the sea (at the mouth of a river).

दार्भ्यं ताम्रमुतापि राजतसुवर्णाद्यं पवित्रं करे
हैमं धार्यमनामिकामधि तथा रौप्यं च तर्जन्यधि ।
स्वाङ्गं तच्च कनीयसि प्रियतमं दैवे न पित्र्ये नरः
ताते भ्रातरि नैव धार्यमिदमप्यार्ये कनिष्ठे न तु ॥ ७२ ॥

Sloka 72. On religious occasions pertaining to Gods, etc., a Pavitra—symbol of purity—made of Darbha grass, copper, silver or gold should be worn in the hand. If it is made of gold, it should be worn in the ring-finger. All the above are good for the worship of Gods and not of the Manes. This should not at all be worn by a person when his father or elder brother is alive.

गायत्री दशसंख्यया पितृदिने जप्या प्रदोषेऽपि चा-
ऽनध्याये वसुविंशतिः सुदिवसे साहस्रसंख्याथवा ।
जप्या पञ्चशतं त्रिशत्यथ सविंशत्यष्टयुक्तं शतं
संक्रान्त्यादिषु तर्पणं पुर उत श्राद्धं ततस्त्वाब्दिकम् ॥७३॥

Sloka 73. On the day of the Sraddha of the father or mother, one should repeat the Gayatri at least ten times at dusk (or at the worship of the Lord Siva at dusk on the 14th evening) as well as during the fortnightly and other holidays (days on which one is forbidden to study) 28 times; on auspicious days, a thousand times; or 500, 300, or 128 times at least. On Sankranti, etc., if the annual ceremony of Sraddha also falls, first, the Pitru Tarpana or water-offerings should be done, and then alone, the annual Sraddha.

श्राद्धे तीर्थगयामहालयसमासंज्ञे तिलैस्तर्पणं
कुर्यादेव परेऽह्नि ऋष्यनुकृतौ तच्चेदनूमासिके ।
प्रेताख्ये च धरत्पिता स्वजननीश्राद्धे तु नो तर्पणं
प्रातः स्नातशुचिः प्रतर्प्यविधिकृत्सन्ध्यादि पश्चाच्चरेत् ॥७४॥

Sloka 74. In all kinds of Sraddhas such as Tirtha Sraddha (Sraddha performed on the banks of holy rivers), Gays Sraddha (Sraddha performed at Gaya), the Mahalaya or Ashtaka Sraddha and the annual Sraddha, one ought to give Tarpana or libations with sesamum seeds in the afternoon which has the Tithi longer. This rule applies to the monthly Sraddha also, or even if there is some Vriddhi or child-birth at home, the monthly Tarpana with sesamum seeds should be given. A person whose father is alive but who is performing the Matru Sraddha, *i. e.*, funeral rites of his mother, ought not to give the Tarpana or libation. Generally, one should bathe in the morning and being pure, offer the Tarpana according to the rule, and then alone do his daily Sandhya, worship, etc,

प्रत्यब्दे कृतनित्यतर्पणविधिस्तद्वैश्वदेवं चर-
मन्वेनान्यचरूदितेन विहितब्रह्माख्ययज्ञे द्विजः ।
उद्वाहे व्रतचौलयोश्च न विदधीताब्दं तदर्द्धं तिलैः
प्रेतत्वे च गयाविधौ तमसि चेत्तौ पुष्पवन्तौ विधिः ॥ ७५ ॥

Sloka 75. After performing the annual Sraddha, a Brahmin should offer the daily Trapana, perform his usual Vaiswadeva Homa (sacrifice) with rice specially cooked for that purpose and then perform the daily ब्रह्मयज्ञ Brahma Yajna. At a marriage, Upanayana or Chaula, the annual Sraddha should not be performed with sesamum seeds. In the Pretasraddha, as well as the Gaya Sraddha, if darkness sets in (there is eclipse), it is to be supposed that the two luminaries are together present.

सप्तम्यां रविवासरे जनुषु तौ कुर्यात्तिलैस्तर्पणं
गेहे भानुभृगुप्रभासु सुतनन्दारौ मघायामपि ।
याम्याग्न्याश्वभयोर्मृगादिषु तथा द्वौ द्व्ययने नो मृदा
स्नानं पिण्डविधिं तिलाञ्जलिकृतिं श्रेयोर्थनी नाचरेत् ॥७६॥

Sloka 76. One shonld offer Tarpana or libation with sesamum at home to the two luminaries when a Sunday coincides with the 7th lunar day and one's own birth day. One who wishes for prosperity should not perform the bath with earth and offering of Pindas and sesamum on Sundays, Fridays and Tuesdays coinciding with the asterism Magha or with the fifth or ninth (Nanda Tithies—1, 6 and 11) lunar days or with Aswini, Bharani, Krittika or Mrigasiras and when the two Ayanas commence.

श्रीवाणीं प्रणवे विलिख्य दश चोर्ध्वं तत्र तिर्यक्समं
रेखा द्वादश राशयो युगमुखे मेषादयो लक्षिताः ।
पूर्वैस्तेषु विशिष्टसत्फलयुतान्पुण्यात्मभिः कीर्तितान्
भावान्देहमुखान् बुधै फलविदे ब्रूमश्च संज्ञां पुनः ॥७७॥

Sloka 77. Inscribing the figure of the Goddess Saraswati under the sacred syllable ओं (Aum), draw ten vertical lines crossed by ten horizontal lines. The squares formed by the even (2nd, 4th, 6th and 8th) columns and similar sets of rows (deleting the four such squares round the central one) are 12 in number. They represent the 12 Rasis from Mesha onwards. I shall now proceed to describe the functions of the twelve Bhavas from the Lagna onwards for the ascertainment by the wise of the several effects.

	मी 12		मेष 1		वृष 2		मि 3	
	कुं 11						कट 4	
	म 10						सिंह 5	
	धनु 9		वृश्चि 8		तुला 7		क 6	

The Chakra referred to is similar to the one given above. See also the Sarvatobhadra Chakra described in Phaladeepika P. 374.

The 3rd Pada of the Sloka which is missing was here reconstructed.

देहः स्वं सहजः सुखं सुतरिपू जाया तथायुः पिता
कर्मायो व्यय इत्यमी पटुतया ज्ञेया ग्रहाः सप्तमम् ।
पश्यन्त्यत्र तु सप्तमं शनिगुरुक्ष्माजास्तु पूर्णं सदा
तार्तीयीकदशत्रिकोणचतुरष्टावार्किजीवारकाः ॥ ७८ ॥

Sloka 78. The 12 houses are known as (1) body (2) wealth (3) brother (4) happiness (5) son (6) foe

(7) wife (8) longevity (9) father (10) profession (11) income and (12) loss. All planets aspect the 7th with a full glance, while the aspects of Saturn, Jupiter and Mars are peculiar. Saturn aspects the 3rd and 10th with a full eye. Jupiter casts a similar glance over the 5th and 9th houses; while Mars, over the 4th and 8th.

Only a portion of this Sloka was available, but the missing portion is reconstructed. For further details, please see II—17½....18½, supra.

सर्वे क्षेमकरास्त्रिकोणपतयस्त्र्यर्थायहस्ते शुभाः
सौम्यः केन्द्रपतिः शुभं न दिशति क्रूरोऽशुभं चोत्तरम् ।
लग्नाद् द्वादशरिक्थपौ सहचरावन्यस्य च स्थानतो
दद्यातां फलमष्टमेशशुभदो भाग्यं व्ययाधीश्वरः ॥ ७९ ॥

Sloka 79. All benefics, if they own the Trikona houses, prove auspicious when they occupy the 3rd, 2nd 11th and Kendra houses. A benefic owning a Kendra will not give good results,* while on the other hand, a malefic owning a Kendra will not prove inauspicious. The lords of the 8th and 12th houses reckoned from the Lagna, if in conjunction or mutually occupying each other's houses, produce effects as described below: The lord of the 8th gives auspicious results, while the lord of 12th brings wealth, luck, etc.

रिक्थ=8th as it represents मृतधन—Mrita Dhana, V—14.

* *Cf* केन्द्राधिपत्यंदोषस्तु बलवान् गुरुशुक्रयोः ॥

सोऽयं चेत्तनुपः शुभो गुरुसितौ केन्द्राधिपौ चाशुभौ
स्थाने मारकसंज्ञिते यदि गतौ स्यातामुभौ मारकौ ।
ज्ञस्तादृक् च तथा विधुश्च जनको रन्ध्राधिपौ चेच्छुभौ
भूजारस्य पतत्रिकोणपतिताभाक्त्वे शुभो नैकतः ॥ ८० ॥

Sloka 80. If one of the two planets referred to above (*i.e*., owning the 8th or the 12th) happens to own the Lagna as well, he will prove auspicious. Jupiter and Venus happening to own the Kendras are inauspicious, and should they be also posited in the मारक (Maraka—2nd and 7th) places, they become Marakas or destroyers. Mercury, similarly situated, will prove likewise. The Moon and the Sun, if they happen to own the 8th, will not prove Marakas. Mars who is otherwise called आर happening to own the 4th as well as the 9th (Simha Lagna, for example) or 5th and 10th, will prove auspicious, and not so if he owns only one of the said two houses.

Saturn. Venus and Mars prove auspicious for people born under Kumbha, Tula and Mesha Lagna respectively, though these planets are owners of Dussthanas (8th and 12th).

We shall discuss here the position of Mars in the 10th for Mesha Lagna and that of Venus in the 7th for Tula Lagna. In both the cases, the lords of the respective Lagnas are posited in Kendra positions and give their full aspect to the Ascendant. Mars in Makara for Mesha Lagna is a draw-back so for as the longevity of the person is concerned. Though Mars in this position occupies one of the best Kendras and is therefore with full Digbala, his lordship over the 8th will also have to be considered. Mars in Makara will naturally mean his full aspect over the Lagna and in case where Mars and Saturn are devoid of benefic aspect, this aspect will mean a very strong Alpayuryoga—vide—III 8, Rule 1, supra.

For people born under Tula, Venus in Mesha is likewise injurious for longevity. When Venus and Mars are devoid of benefic aspect, two cases of very strong Alpayuryogas arise: viz., (1) by virtue of Venus's position in the 7th singly. (this applies only when Venus is alone) and (2) Venus's aspect over the Lagna as the owner of the 8th—vide III—8, Rule 1, supra.

For the two luminaries owning the 8th and not proving Marakas, Cf. IV—25, supra.

यद्यद्दुर्भगतौ यदीशसहिताचेतौ तमःखेचरौ
स्यातां तत्फलदायिनौ बलयुतौ केन्द्रत्रिकोणेश्वराः ।
क्षेमं ते ददति प्रसक्तरहिताश्चेदन्यथा ते युताः
तौ दुष्टावपि योगतः शुभकरौ सम्बन्धमात्रेण तौ ॥ ८१ ॥

Sloka 81. The two nodes—Rahu and Ketu—if endowed with strength, produce effects similar to the planet owning an inauspicious house and in whose house they are posited or with whom they are conjoined. The lords of the Kendra and Kona houses, if not conjoined with the two nodes, produce beneficial results. The effects will be contrary, if they be otherwise. These two nodes in spite of their malefic nature become benefics by virtue of their position in certain houses or association with certain planets.

तौ धर्मे यदि कर्मणि स्थितियुजौ व्यत्यासतो वा स्थितौ
योगं तौ कुरुतस्त्रिकोणपतिना योगोऽपि सौख्यप्रदः ।
सौख्यं योगकृतोर्दशास्वपि भवेच्चैतद्युजां श्रेयसां
सम्बन्धादथ योगिनोऽशुभकृतां भुक्ताशुभं योगजम् ॥ ८२ ॥

Sloka 82. If one of the two nodes and the lord of a Trikona be posited in the 9th or 10th, or if one of them be in the 9th and the other in the 10th or *vice-versa*, the Yoga, will cause prosperity to the native. Even a conjunction of either of these with the lord of a Kona will prove beneficial. In the above circumstances, the Dasas of these two nodes as well as those of the planets conjoined with them will prove happy.

If there to be a planet who is inauspicious associated by a sort of सम्बन्ध (Sambandha) with either of the nodes, then the Bhukti of the Yoga-producing planet will prove adverse.

युज्येतां तु तमोग्रहौ शुभफलौ केन्द्रत्रिकोणेऽथवा
तन्नाथेन युतौ त्रिकोणपतिना केन्द्राधिनाथेन वा ॥
धर्मेट्कर्मपती न रन्ध्रशिवपौ तन्नाथयोगेन वा
योगो नैव नरस्य चाष्टममिति स्थानं तदेवायुषः ॥ ८३ ॥

Sloka 83. The two planets—Rahu and Ketu—become auspicious when they occupy a Trikona or Kendra position (*vide* Chart 44), or when they are associated with the lord of that particular Kendra or Kona house in which they are posited. They prove also beneficial when they conjoin with the lords of any Kendra or Kona house. If the lord of the 9th were to own the 8th or the 12th as well, or if the lord of the 9th and 10th in the above circumstance were to conjoin with the lords of the 8th or the 12th, then the auspiciousness of the Yoga is lost. The 8th house is termed the house of longevity.

तस्मादष्टममप्यभूज्जनिभृतामायुःप्रदं कीर्तितं
शास्त्रज्ञैरसकृद्व्ययस्तु च तयोः स्यान्मारकस्थानकः ।
आद्यादुत्तरमुत्तरं तदधिपात्तत्रत्यपापः स्मृतः
तत्संयुक्तदशावशादभिभवः साक्षाद्व्ययेशस्य वा ॥ ८४ ॥

Sloka 84. The 8th house counted from the 8th also represents longevity, the 12th place reckoned from each of these, that is the 2nd and the 7th from the Lagna, are known as मारक (Maraka) houses. The planet

posited in the 2nd house from its lord is a पाप (Papa—in-auspicious). And during the Dasa of such an inauspicious planet or in the Dasa of the planet owning the 12th house itself will the native endure discomfiture.

A part of the Sloka was missing and is reconstucted here.

सम्बन्धाद्व्ययनायकस्य शुभकृद्भुक्तौ च रन्ध्रेशितुः
पापानां तु दशासु मारकयुतो मन्दो विहायेतरान् ।
हन्ता सर्वखगाः स्वभुक्तिषु नृणां दद्युः फलम् तादृशं
ये वा येन सधर्मिणश्च सहिता दद्युः स्वभुक्तौ फलम् ॥८५॥

Sloka 85. Of all the planets Saturn alone has the power of killing the native, even in the Bhukti of a benefic or in his own Bhukti in the Dasas of malefics, provided he is connected with the lord of the 8th or the 12th Bhava or is conjoined with a Maraka — death inflicting planet. All planets yield in their own Bhukits effects which are natural to them or to those planets with which they are conjoined.

अन्येषां तु दशाधिनाथविमतानामानुगुण्येन तत्
कार्यं चोह्यममुष्य भुक्तिषु दशा कोणेश्वरस्यापि या ।
तस्यां केन्द्रपतेः शुभं न हि शुभं सम्बन्धमात्रे शुभैः
भुक्तौ मारकखेचरस्य यदि तद्योगस्य चारंभतः ॥८६॥

Sloka 86. The effects of the Bhuktis of other planets that are inimical to the lord of the Dasa, will have to be guessed according to the nature of those planets (Bhukti-lords). Even in the Dasa of the lord of a Kona, the Bhukti of the lord of a Kendra will not be auspicious ; but it will be auspicious when the above lord of Kendra is connected with benefics. But in the

Bhuki of a Maraka planet the effects will have to be judged from the planet or planets with whom he is conjoined.

भुक्तिः पापखगस्य तत्प्रथयति प्राचां च सम्बन्धतः
श्रेयस्तुल्यतया युजामपि न किं योगेश्वराः स्वायुजः ।
भुक्तौ योगफलप्रदाः शुभफलौ स्यातां तमःखेटिनौ
सद्भावोपगतौ तदीशितृशुभैः संम्बन्धभाजौ परम् ॥ ८७ ॥

Sloka 87. The Bhukti of an inauspicious planet may prove auspicious by virtue of his संबन्ध (Sambandha) with the planets aforesaid. Owing to their equal goodness both the Yogakarakas and the planets conjoined with them give good results in their Dasas and Bhuktis. A Yogakaraka planet will be capable of doing good in his Dasa during the Bhukti of another planet, even if the latter be not connected with him. The two nodes prove auspicious in their Bhuktis during the Dasas of benefics when they are associated with benefics.

The last line is reconstructed.

आरूढौ च शुभेन केन सहितावप्यन्तरे पापिनोः
पापानां तदसंयुजां शुभफलं तद्भुक्तयो भुक्तिदाः ।
मिश्रं योगकृतः फलं तदयुजोऽप्यत्यन्तपापं फलं
हन्ता हन्ति शुभान्वयेन तु विहन्त्येवान्यभुक्तौ मिथः ॥८८॥

Sloka 88. If the said two nodes be conjoined with a benefic and placed betwixt two malefics, then the Bhuktis of the malefics that are not conjoined with either of the nodes will give auspicious effects. If the benefic associated with the node be a Yogakaraka one, his Bhukti will give mixed effect. If not conjoined, the effect will be very adverse. If Rahu or Ketu be a Maraka, then he will bring about demise in the Bukti of the benefic planet in question or in that of his own (in the Dasa and Bhukti of these two mutually).

भुक्तौ सूर्यजपार्थिवौ प्रदिशतो व्यत्यासतः स्वं फलं
राश्यङ्गाधिपती मिथः श्रयगतौ तद्राजयोगप्रदौ ।
धर्मेट्कर्मपती मिथस्थितयुजौ तद्राजयोगप्रदौ
लग्ने लग्नमुदीक्ष्य तद्ग्रहफलं वक्ष्येऽथ जिज्ञासितः ॥ ८९ ॥

Sloka 89. During Saturn's Dasa, Saturn gives the effect of Mars in his own Bhukti and that of his own in Mars' Bhukti. The same is the case in Kuja's Dasa as well. If the lords of the Lagna and the Chandra Lagna were to exchange places, they would bestow Rajayoga on the native. Rajayoga will also arise when the lords of the 9th and 10th interchange places or are conjoined. For the benefit of students, I shall now describe, after full investigation, the effects of the several Lagnas and the planets' relationship with them.

To illustrate the truth contained in this Sloka about exchange of the lords of the 9th and 10th houses, see Chart 39, p. 69 supra.

Regarding the effect of the interchange of places between the lords of the Ascendant and the Chandra Lagna), the follow ing chart serves as an example :

Chart-84. Male—Born on 12/13-10-1907 at 12.30 A.M.

			Rahu
Sat.	Rasi		Lagna Jup.
Mars			
Moon Ketu		Merc Venus	Sun

Mars Merc.		Rahu Moon	Sat
	Navamsa		
			Lagna Sun
Jup.	Ketu	Venus	

Balance of Ketu Dasa 4 years, 7 months and 28 days.

The Parivartana between Jupiter and the Moon though causing a Khala Yoga (Paladeepika VI—32) is now productive of immense good as the exchange of places is between the lords of the Lagna and the Chandra Lagna. This results in a Raja Yoga. (Vide Sloka above)

The three Mahapurusha Yogas Hamsa Malavya and Ruchaka are present in the nativity by virtue of the position of Jupiter, Venus and Mars respectively. Venus is in his Vargottamamsa, being posited in the 4th Kendra and is therefore with full Digbala. There is nothing to say against the power weilded by the native as the 10th house is aspected by Mars—the Yoga Karaka and lord of the 10th—and Venus, while the lord of the 10th is aspected by Jupiter, the lord of the 9th. The mutual aspect between these two exalted planets results in a very strong Rajayoga as they own the 9th and 10th houses.

The aspect of Mars in the capacity of a Yogakaraka over the 1st and 2nd is very auspicious Jupiter due to his presence in the Lagna does a great deal in preserving the native from dangers which otherwise would have proved fatal. Moreover, it is Jupiter who enhances the value of this horoscope as he is the lord of the 9th.

It should not be forgotten to note that the 10th house is aspected by Saturn and Mercury, lords of two of the Dussthanas. Saturn is equally powerful being posited in his Moolatrikona Rasi and therefore is capable of undoing what Mars did. Some misuse of money may also be anticipated as the Dhanabhava is aspected by Saturn, the lord of the 8th, and Mars. These two are malefics, and the house is devoid of any benefic aspect ; so also is its lord. For people born under Cancer, this is the best position for Saturn, as otherwise, he has got an inherent tendency to spoil the Bhava he occupies (for, Saturn, here is the lord of the 8th, a Dussthana).

Ample happiness to the father of the native is indicated by the aspect of the Sun over the 9th (house of father) and that of the lord of the 9th over the 9th.

Marital happiness may not be very good as the 7th house is occupied by a malefic and the 2nd is aspected by two malefics.

The native is a retired officer in one of the Indian Railways.

पापो ज्ञोऽर्कगुरू शुभौ च शुभकृद्योगः शनीज्यौ परात्
पापत्वं च गुरोः कविर्मृतिफलं दद्यान्न मन्दादयः ।
हन्तारो यदि पापिनः फलमिदं ज्ञेयं हि मेषोद्भवे
जीवो भार्गवशीतगू अशुभदा मन्दो रविस्तौ शुभौ ॥ ९० ॥

Sloka 90. For people born in the Mesha Lagna, Mercury proves inauspious. Both Jupiter and the Sun prove auspicious when they are conjoined. The conjunction of Jupiter and Saturn is good. Jupiter's conjunction with the other planets is inauspicious. Venus proves a Maraka (मारक), Saturn and the rest do not prove so, even if they be inauspicious.

Jupiter, Venus and the Moon prove inauspicious, while the Sun and Saturn are auspicious for those born in the Vrishabha Lagna.

Re: Mesha Lagna: Jupiter and Saturn are the lords of the 9th and 10th and hence their conjunction results in a Rajayoga. Venus owns the two Maraka places and therefore a Maraka. Mercury is a Papin as he owns the 3rd and the 6th.

मन्दो राशिसुखप्रदः खलु न चैकेऽप्येत्र जीवादयो
घ्नन्ति स्युर्यदि मारका वृषभुवां भौमाङ्गिरोऽर्कौ द्विषः ।
योगः पूर्ववदेव तस्य शशभृत्कालं निहन्तुं परे
एवं द्वन्द्वभवस्य भार्गवबुधौ पापौ कुजेज्यौ शुभौ ॥ ९१ ॥

Sloka 91. Saturn by himself is capable of doing good to the native. Jupiter and the rest even if they prove Marakas will not cause death, if they be alone.

For peaple born in the Mithuna Lagna, Mars, Jupiter and the Sun are Asubhas. The effect of their conjunction is similar to what has been said before. The Moon by herself will not bring about death, while the rest can do so.

Venus and Mercury are inauspicious, while Mars and Jupiter are Subhas for people born in the Karkataka Lagna.

This is an important Sloka.

Re: Vrishabha Lagna: Saturn, being the Yogakaraka, has got the power to do good to the native independently. In the case of Jupiter and others, they will have to get the agency of another planet to cause Maraka. In other words, one of these planets in its Dasa will cause death in the Bhukti of another planet and not in its own. Venus, though owning the Lagna is a Papin—inauspicious) because, he owns the 6th house also. Cf. Chart 81, p. 186.

Re: Mithuna Lagna: The effect of the conjunctions of Mars, Jupiter and the Sun is very tersely expressed. Jupiter and Mars when conjoined bring about Rajayoga to the native as they happen to own the 10th and 9th houses reckoned from the 10th. The conjunction of the Sun and Mars is inauspicious and is a weak point for the native as this conjunction will make the lord of the 3rd weak. It should be noted that the three planets are the owners of all the Upachaya houses.

The Moon as owner of the 2nd happens to be a Maraka: but as the luminaries do not exercise that power (Vide IV—26) the work is got done by some other planet connected with her.

योगं भूमिसुतो रविर्न हननीत्यन्ये निहन्युस्तथा
कौलीरे बुधभार्गवौ च शुभदावारोऽङ्गिरास्तौ शुभौ ।
योगो नैव शुभः सुरेज्यसितयोर्घ्नन्त्येत्र सौम्यादयः
एवं सिंहभुवः कुजेज्यशशिनः पापाः शुभो भार्गवः ॥ ९२ ॥

Sloka 92. Mars by himself causes Yoga. The Sun does not kill. The rest (if they have that function) do it These are the effects of planets for those born in Karkataka Lagna,

Mercury and Venus are auspicious. So also are Mars and Jupiter. The combination of Jupiter and Venus is not at all auspicious. Mercury and others cause death. These are the effects for those born in Simha Lagna.

Mars, Jupiter and the Moon are Asubhas; Venus is the only Subha.

Re: Karkataka Lagna: Mars causes Yoga as he is the Yoga-karaka. The Sun does not kill though he is the lord of the 2nd— Cf. IV—25, supra). Mercury is inauspicious as he owns the 3rd and 12th.

Re: Simha Lagna: Mercury owns the 2nd and the 11th and is therefore auspicious. (IV—5). Mars is the Yogakaraka.

भृग्विन्दू भवतश्च योगफलदौ हन्ता सितो नेतरे
एवं स्त्रीजनुषो गुरुस्त्विनकुजौ पापाः शनिज्ञौ शुभौ ।
चन्द्रः स्वेन तनूभवेन सहितो राजन्ययोगप्रदो
भौमो हन्ति न जीवभानुयुगलं हन्ता तुलाजन्मनः ॥ ९३ ॥

Sloka 93. Venus and the Moon are Yoga-producing planets and more so will be their combination. Venus is a Maraka and not the others. These are the effects for people born in Kanya Lagna.

Jupiter, the Sun and Mars are Asubhas. Saturn and Mercury are Subhas. The Moon in conjunction with her son, Mercury, produces Rajayoga, Kuja proves a Maraka. Jupiter and the Sun do not cause death. These are for people who have their births in Tula Lagna.

The conjunction of the Moon and Venus is very auspicious for people born in the Kanya Lagna as they happen to be the lords of the 11th, the 2nd and 9th. (Cf. IV—5 supra).

The two inferior planets—Venus and Mercury—are best friends and therefore Mercury is a Subha for Tula Lagna in spite of his ownership of the 12th.

The combination of the Moon and Mercury is auspicious, be case they are the owners of the 10th and 9th houses from Tula.

ज्ञो भौमश्च सितस्त्रयोऽशुभफलाश्चन्द्रस्तथैकः शुभः
सूर्याचन्द्रमसौ विशेषफलदौ जीवो न हन्ता स्वयम् ।
सौम्याद्याः खलु मारका यदि भवेयुर्वृश्चिके जन्मनः
शुक्रोऽप्येवमितोऽशुभः शुभकरौ भौमांशुमन्तौ परम् ॥९४॥

Sloka 94. Mercury, Mars and Venus, these three, are productive of bad results. The Moon is the only Subha, a beneficial planet. The Sun and the Moon produce very good effects and equally so is their combination. Jupiter by himself will not be a Maraka, while Mercury and others, if they function as Marakas, will bring about the demise of the native. These are the effects for a person born in Vrischika Lagna.

Venus is the only planet that is malevolent, while the Sun and Mars are highly auspicious.

Re: Vrischika Lagna: Though Mars owns the Lagna, he is inauspicious as he owns the 6th. Cf. Chart 79, p. 179.

योगो भास्करसौम्ययोर्निधनकृद् ज्ञो नैव भृग्वादयः
एवं चापभुवः कुजाङ्गिरसभासाः सौख्यदा भार्गवः ।
ज्ञश्चैतौ शुभदौ स्वयं न निधनं मन्दः करोत्यारतो
मुख्या मृत्युफलाः सितस्तु मृगभूयोगंकरोऽस्य स्मृतः ॥९५॥

Sloka 95. The combination of the Sun and Mercury will cause good Yoga. Mercury proves a

Maraka, Venus and the rest are not so These are the effects for a birth when Dhanus is the Lagna.

Mars, Jupiter and the Moon are Asubhas, while Venus and Mercury are auspicious. Saturn by himself does not kill. Mars and the rest may do so. Venus is the Yogakaraka. These are the effects for people born in Makara Lagna.

Re: Dhanus: Venus is an Asubha as he owns the 6th. The Sun and Mercury are the lords of the 9th and 10th and produce Rajayoga when they conjoin together- Mercury owns two Kendra houses and is also a Maraka as he is the lord of the 7th.

Re: Makara: Jupiter is an Asubha as he owns the 12th, and also because, Makara is his Neecha Rasi. Saturn though owning the 2nd is not a Maraka as he is the lord of the Lagna.

जीवश्चन्द्रकुजा शुभेतरफलाः शुक्रः शुभो भूसुतो
योगज्ञो न गुरुर्निहन्ति कुजसूर्मुख्यास्तु मारा घटे ।
मन्दः शुक्रकविः शुभौ कुजविधू पापौ महीजो गुरुः
योगो ज्ञो न कुजो निहन्ति शनिमुख्या घ्नन्ति तल्लक्षणाः ॥९६॥

Sloka 96. Jupiter, the Moon and Mars are Asubhas, Venus is auspicious. The combination of Mercury and Mars is productive of good Yoga. Jupiter does not kill. Mars, the Sun and the rest prove Marakas. These are the effects for people born in Kumbha Lagna.

Saturn and Venus, otherwise known as Kavi, are Subhas. Mars and the Moon are inauspicious. The conjunction of Jupiter and Mars causes Rajayoga. Mercury kills, while Mars does not. Saturn and the rest, if they prove Marakas, cause death.

Re: Kumbha: It may here be noted that Jupiter, though he owns the 2nd and 11th is considered as inauspicious for this

Lagna unlike Mercury who is classified as a Subha when playing a similar role in the case of Simha Lagna (Sloka 22 above). Probably, this may be due to the fact that the relationship between the Sun and Mercury is closer astronomically and more intimate than that between Saturn and Jupiter.

Re: Meena: Saturn, though owning the 12th, is considered as a Subha. Venus is a Subha in spite of the fact that he owns the 8th. This is so, because Meena is his exaltation house.

Further Meena is house of renunciation; as snch Lords of 8th house (house of Death) and 12 house (house of Loss) are best friends, as they Qualify a Sanyasi in the right sense.

Mercury is the lord of two Kendras and of a Maraka house. For the Lagnas owned by Jupiter, Mercury invariably proves a Maraka.

एवं मीनभुवः फलानि शुभपापात्मत्वनिर्दिष्टया
खेटानां सहचर्यतः स्थिरवशाद्दूह्यं फलं योगजम् ।
पुत्रान्दारपितृस्वलाभमुखतो दिव्यान् शुभान् खेचरा
दद्युः स्वासु दशासु भुक्तिषु नृणां स्वस्यापि चान्यस्य च ॥९७॥

Sloka 97. The above are the effects of a birth in Meena Lagna. The good or the bad effects of any planet are to be guessed through a study of the nature of the planet and the planets that are conjoined with the planet in question and also of the position occupied by the planet. Planets when they prove auspicious bestow on tne native issue, wife, happiness to father, gain and other auspicious incidents in their Dasas, (*i.e.*, in the Dasas of planets pertaining to those Bhavas) and in their Bhuktis or in the Bhuktis of other planets.

शास्त्रं सम्यगधीत्य चापि सुधियो बुध्वा वदन्त्युत्तमाः
को जानाति न कोऽपि यदि चेज्जानाति चैकः स्वयम् ।
योगेष्वेव खरादयश्च शुनकाद्याश्चापि जायन्त इ-
त्यावेदेति परं त्वदृष्टनिहता योगा दशास्वेव ते ॥ ९८॥

Sloka 98. Intelligent and good people, even after having studied and understood this science well, say "Who has understood the science? No one. If there be any, he is the only man, and he keeps it for himself. It has been made known that even asses, dogs and the like are born under similar Yogas, and they also are subject to the effect of these Yogas, in the respective Dasas of planets causing these Yogas. Further, these Yogas are also influenced by other forces."

पापानां यदि चेन्महोच्चगतयः किं मारकानां यथा
लग्नस्थो यदि मन्द इत्थसिघटीचापेषु लक्ष्मीप्रदः ।
केन्द्रे नो यदि सप्तमे गुरुयुते ज्ञेनान्विते वेक्षिते
राजासौ यदि सप्तमेश्वरदशाभुक्तौ मृतिं निर्दिशेत् ॥ ९९ ॥

Sloka 99. If there be any malefics posited in their highest exaltation coupled with their duty as Marakas, one need not describe the amount of evil caused by them Saturn brings about a good amount of wealth and prosperity when he is posited in the Lagna identical with Meena, Tula or Dhanus. If, under the above condition, the 7th Kendra be not occupied or aspected by Jupiter or Mercury, the native will become a king. Still death should be predicted in the Dasa and Bhukti of the lord of the 7th house.

The word Itthasi signfies Meena. स्कन्दहोरा—

अनिमेषाह्वयो मीनो बोध्यश्चेत्थसिरित्यपि ।

For illustrations—Cf Charts 31 and 50.

Saturn is declared to be capable of conferring royalty on the native when he is posited in Tula, Dhanus or Meena identical with the Lagna. Cf. गर्ग.

तुलाकोदण्डमीनानां लग्नसंस्थः शनैश्चरः ।
करोति भूपतिं जातमन्यराशौ गतायुषम् ।

Also बृ. जा. XX—9.

अदृष्टार्थो रोगी मदनवशगोऽत्यन्तमलिनः
शिशुत्वे पीडार्तः सवितृसुतलग्नेऽत्यलसवाक् ।
गुरुस्वर्क्षोच्चस्थे नृपतिसदृशो ग्रामपुरषः
सुविद्वांश्चार्वङ्गो दिनकरसमोऽन्यत्र कथितः ॥

लग्नात्सप्तमगे गुरौ भृगुसुते तत्सप्तमे स्यान्मृतिः
आयुर्नाथवशाष्टमे यदि युते पापाद्व्यये त्रिंशकः ।
भाग्येशाद्यदि चाष्टमे रविसुते चोजांशयुक्ते च्युतिः
भाग्यस्येति वदेच्च केरलमतं वाहाद्गते वाहनम् ॥ १०० ॥

Sloka 100. If Jupiter be posited in the 7th from the Lagna, and Venus in the 7th from Jupiter ; or if Jupiter were to occupy the 8th house reckoned from the lord of the 8th and also be in the 12th from a malefic, the person concerned will live only for 30 years. If Saturn were to occupy the 8th house counted from the lord of the 9th and be also posited in an odd Navamsa, the native's prosperity will not be continuous. If the same planet be similarly situated with respect to the lord of the 4th, the native will be deprived of his vehicles.

Chart-85. Male—Born on 8,9—5—1898 at 12-10A.M.

Mars	Sun Merc.	Venus	Ketu
	Rasi		
Lagna			
Moon Rahu	Sat.		Jup.

Jup.	Moon	Venus	Lagna Ketu
	Navamsa		
			Merc.
Sat. Rahu	Sun Mars		

Balance of Ketu Dasa—nearly 6 years and 9 months

The above chart serves as an example for illustrating the truth enunciated in the 3rd (Pada) of the Sloka.

Saturn is posited in Vrischika, the 8th place from Mercury, the lord of the 9th. Further, he is in Dhanur Navamsa. an odd one. In consequlnce of this position, the native throughout his career has had enough of breaks regarding his prosperity. The same thing will continue throughout his life.

चन्द्रे शुक्रसमन्विते तदधिपे केन्द्रत्रिकोणेऽथवा
वाहानामभिवृद्धिमादिशति सुस्थैर्यान्वितां श्रीमतः ।
भ्रातुश्चाष्टमनायके त्रिषडगायादिस्थिते तच्च्युतिं
रन्ध्रे नीचयुतेऽष्टमं नसहितं जीवेन चेद्द्राङ्मृतिः ॥१०१॥

Sloka 101. If the Moon be conjoined with Venus, and the lord of the house occupied by the two planets be in a Kendra or a Kona, the native will, throughout his career, command good vehicles and be endowed with prosperity. If the lord of the 8th house reckoned from the third be posited in the 3rd, 6th, 7th, the 11th or the 1st, loss of his brothers should be expected. If the 8th house be occupied by a planet in debilitation, and if it is not conjoined with (or aspected by) Jupiter, the native will die soon.

चन्द्रेणापि निरीक्षितेऽचिरमृतिर्भाग्यादथाष्टेश्वरे
शुक्रे राहुयुते च केतुमुखतो भाग्यव्ययं निर्दिशेत् ।
शुक्रे षष्ठमथाष्टमं च गतवत्युल्कादिना संयुते
आयुर्हैन्यमुतादिशन्ति चरराट् स्वस्मिन् स्थिते द्वन्द्वतः॥१०२॥

Sloka 102. If the lord of the 8th house reckoned from the 9th be aspected by the Moon, the native will be short-lived. If Venus, be conjoined with Rahu, there will be decline in the native's prosperity in the period beginning with Ketu's. If Venus were to be posited in

the 6th or the 8th in conjunction with उल्का (Ulka) and other comets, decrease in the longevity is indicated. This may happen when the planet owning a moveable Rasi goes to its own house (from a dual one in its transit).

Ulka is a comet supposed to be very harmful and his place in the zodiac is in the 10th (5th ?) asterism from the one occupied by the Sun. *Cf.* कालप्रकाशिका.

ऋक्षादर्कयुतात्सप्तपङ्क्ति तिथ्येकविंशकाः ।
भूकम्पोल्काब्रह्मदण्डध्वजसंज्ञास्त्वमी विषाः ॥

द्वन्द्वेशे स्थिरयुग्मनागमगमस्थैर्योभयादौ क्रमात्
दीर्घं मध्यममल्पमित्युपदिशेदायुर्नराणां सुधीः ।
एवं चास्थिरयुग्मकस्थिरगृहं ज्ञेयं तयोर्यातयोः
शुक्रक्षेत्रकुजेऽथवा कुजगृहे शुक्रे च जारिण्युत ॥१०३॥

Sloka 103. It should be declared that the life of a person is (1)long (2) medium and (3) short, according as the lords of the Lagna and the 8th house are posited in (*a*) fixed and dual Rasis, (*b*) moveable and fixed Rasis and (*c*) moveable and dual Rasis, respectively. Similarly when both the lords occupy (1) moveable, (2) dual and (3) fixed signs respectively the above rule regarding longevity should be applied.

Mars occupying a sign owned by Vanus or Vice Versa ushers a कुलटा into the world.

भानोर्भूसुतमन्दयोर्द्वितिथियुक्स्युर्द्वादशीसप्तमी
चित्तादन्यगतेषु मेषु च पुरीवारेषु चान्योद्भवः ॥१०४॥

Sloka 104. A child born in any of the three week-days—Sunday, Tuesday and Saturday—synchronising with any of the three Tithis-Dwiteeya, Dwadase and

Saptamee—and any of the stars other than Chittra, will have to be declared as a result of the mother's congress with a person other than the lawful husband.

The Sloka is not complete. Two lines are wanting.

For the idea given above, compare the following from जातकपारिजात.

स्वाती द्वितीया रविवारयुक्ता ससप्तमी सोमजरेवती च ।
सद्वादशी भानुयुतश्रविष्ठा चैतेषु जातः परतो वदन्ति ॥
भद्राख्यतिथियुक्तेषु त्रिपादृक्षान्वितेषु च ।
मन्दार्कभौमवारेषु जातमन्योद्भवं विदुः ॥

सिताच्चतुर्थाष्टमगैश्च पापैः पापान्तरे सप्तमनाथशुक्रे ।
अदृष्टियुक्ते शुभखेचरैर्वा वधूवरौ वह्निनिपातयोगजौ ॥ १०५ ॥

Sloka 105. If malefics occupy the 4th and 8th houses, from Venus or Venus, the lord of the 7th be posited betwixt malefics and be bereft of benefic aspects in the nativities of a couple, the Yoga is termed वह्निनिपात (Vahninipata-a cruel Yoga),

This Sloka of a different metre in this place, appears to be not a genuine one.

See also फलदीपिका—X—1

The following are also to be found in the manuscript:

ग्रन्थान्तरे

दशान्तं बिन्दुसंयुक्तं दशादशहतं तथा ।
राशीकृत्वा विजानीयात् सर्वायुः संख्यया हरेत् ॥

पाठान्तरे

दशान्तं बिन्दुसंयुक्तं दशादशहतं तथा ।
द्विषष्टिभाजितं शेषं दिनलब्धं च मासि च ॥

इति श्रीकालिदास कृतौ उत्तरकालामृते द्वितीयकाण्डः ।

FINISH

॥ श्लोकानुक्रमणिका ॥

प्रथमकाण्डः

N. B.—The Roman and Arabic numerals opposite to each Sloka refer respectively to the Khanda to which it belongs and its number therein.

द्वितीय काण्डः

N.B.—The Arabic numeral opposite to each sloka refers to the sloka number of the Kanda.

उत्तरकालामृते प्रथमखण्डे मुख्यविषयपदानामकारादिकोशः

N.B.—The Roman and Arabic numerals opposite to each word refer respectively to the Khanda to which i belongs and its number of the sloka therein.

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N. B.—The Roman and Arabic numerals opposite to each refer respectively to the Khanda to which it belongs and to the number of the Sloka therein.

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